

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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This Month

■ "Let Us Give Thanks" is an effective Thanksgiving pageant that any church school can prepare and present without difficulty, if proper preparation is made. Begin now, while you have nearly two months to get ready.

■ "What the Record Cards Show Us" is the second in a series of articles on the church school attendance problem. It will show you how to make your record cards talk—in a language that will produce results.

■ Young people will enjoy a thrilling Halloween party if they follow the prescription given in "Let's Have a Party."

■ Sunday school teachers who find it difficult to visit the homes of their class members should read "Calling in the Home" for practical suggestions on making such visits more profitable as well as more pleasant.

■ Grace Sloan Overton offers her observations about the problems faced by parents in their relationships with each other and with their children.

Important

■ Young people's society officers will be delighted with the abundance of articles in the Young People's Leader section. The increased volume of this kind of material has been made possible by moving the senior topics to their new and larger quarters—TOPIC, the big 96-page quarterly devoted entirely to topics for the young people's meeting. It is priced so low that your society may order a copy of TOPIC for every member; and BAPTIST LEADER should be in the hands of every officer and adviser—every month.

These changes are steps in our program of making BAPTIST LEADER the finest magazine for leaders that can be published—carrying the most helpful and practical ideas in the field of Christian education, prepared especially for the use of pastors, officers, teachers, and leaders in Baptist churches and all of their affiliated organizations.

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OF INTEREST TO BAPTISTS

■ Church membership figures in the United States have reached 55,807,366, according to a count based on 1936 statistics. This is about one million more than the 1926 figures.

■ George Baucom, of Olathe, Kan., says that six years ago he never had read the Bible. Since then he has read the New Testament 490 times—and he has started it once more.

■ Dr. Daniel A. Poling, President of Christian Endeavor, covered more than twenty thousand miles last summer in his attempt to meet all engagements with state Christian Endeavor conventions and college commencements. The renowned speaker and pastor of the Grace Baptist Temple, in Philadelphia, traveled the entire distance by air.

■ The two Baptist Home Mission Societies maintain missions in six countries of Latin America. In 186 organized churches of these countries there is a total membership of nearly nineteen thousand and an average church school attendance of twenty-four thousand. Last year there were 2,598 baptisms. The membership has almost doubled in thirteen years.

■ Some notable pastoral changes in Pennsylvania: Rev. Arthur M. Spiller, formerly of Warren, has accepted a call to the First Baptist Church of Meadville; Rev. James A. Davidson, formerly of Knoxville, enters the pastorate of the First Baptist Church, Warren. Rev. John Kennedy, of the Indiana Baptist Church, takes up new pastoral duties at Library, Pa.; Rev. Kenneth Estey, formerly of the Homestead Church, Pittsburgh, has accepted the call to the First Church of Indiana.

■ B.Y.P.U. activities throughout the denomination continue to be vigorous. The District of Columbia Federation reports steady gains in membership and interest, and especially commends the various unions for their forward-looking programs. At a recent installation of officers, the Federation awarded to the Metropolitan Baptist Young People's Union of Washington, a silver plaque, a "traveling" award made annually to the local union that "most effectively fulfills its obligations as a B.Y.P.U., in the light of its opportunities and possibilities."

■ Everywhere Baptists go today there are tales and scenes of suffering and human woe. Victims of insane warfare call forth a Christian sympathy and as a result the various relief agencies must go to work. Of course, Baptists want to help where they can. One American dollar will sustain a human life for a month in China. A contribution of five

dollars will feed over one hundred people in destitute France. Baby layette sweaters, and other articles of clothing are needed by the homeless wanderers of Europe. Finally, with all this material assistance, the Word of God must not be neglected. Consecrated missionaries and emergency workers stand ready to carry the Scriptures to despairing prisoners everywhere, provided the funds are forthcoming. Money is needed once; starvation, physical and mental will not wait until winter. Your church can do the following things:

1. Make an immediate special offering. October 6 is the day set aside for the drive in the churches of all denominations.
2. Collect used (but usable) clothing.
3. Organize women's groups for sewing and knitting.
4. Organize the relief work in your church.
5. Carry on all work through "The Committee on World Relief," The Northern Baptist Convention, 152 Madison Avenue, New York, N. Y.

■ The Flemington Baptist Church, Flemington, N. J., sends out an attractive card with a picture of the church to the visitors to the services. The card signed by the minister, Rev. Edward Dunbar, reads, "Dear Friend: The members of this church were very happy to welcome you to a recent service and cordially invite you to attend again soon."

■ In December, 1936, the Presbyterian Church in the U.S.A. set itself to raise \$10,000,000 "to undergird the work of Christian forces on the college campuses of the nation." By August of 1940 more than seven million dollars of this sum had been pledged. More than 180,000 Presbyterian young men and women are now enrolled at fifty-three Presbyterian colleges and fifty-two Westminster Foundations. The campaign will be completed on October 20. On that Sunday more than five thousand Presbyterian congregations will hold sesquicentennial anniversary services. Baptists everywhere will want to congratulate the other denomination on its effective Christian work.

■ Denver, Colo., Baptist churches report successful services during the past summer. A test made at the First Baptist Church showed a registry of visitors from thirty-eight states and two foreign countries—China and Korea.

Notable features of church activity in Denver included union services held in the Greek theater in the civic center. Special music by visiting and local musicians did a great deal to attract the attention of churchgoers, as did the remarkably fine preaching program.

A beautiful woodland chapel, built in memory of Susan I. Foss, was dedicated by the First Baptist Church of Denver, Colo., on Sunday, July 21. The chapel is located in Foss Park, about twenty-five miles from Denver. First Baptist Church uses these mountain residences as a summer camp for various church organizations. Both the park, with its shelter house and lodge, and the chapel were the gifts of M. L. Foss, husband of Susan I. Foss. Dr. Guy Wimmer, president of Shurtleff College, Alton, Ill., gave the main address at the chapel dedicatory service, while Dr. Clarence Kemper, pastor of the First Baptist Church, presided.

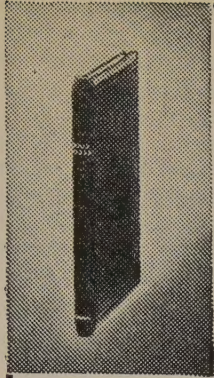
The Chicago Tract Society last month passed its fifty-first year of religious ministry to foreign-born persons living in the Middle West. Since 1889 the Society has printed and distributed tracts in forty-two different languages. In addition, regular visits have been made to jails, hospitals, and other institutions, and services have been held in missions, schools, the open air, and private homes.

The *Church Times* from London reports that Egyptian lawmakers are drafting a law that may restrict missionary work in that country. The edict may forbid religious propaganda outside the houses of worship or specially licensed places.

The Mt. Lebanon Baptist Church, Pittsburgh, has called Rev. Hayes M. Baker to the pastorate. The new pastor for the past eleven years served the Park Avenue Baptist Church, Mansfield, Ohio. He succeeds Dr. Edward Bleakley, the former pastor, and Dr. Albert Gage, interim pastor.

NEW YORK—A survey of church publicity in metropolitan newspapers made by the publicity committee of the United Methodist Church discloses that the Roman Catholic, the Methodist, and the Lutheran churches are receiving the most space for news of their activities. The survey, which covered forty-five newspapers in twenty-three cities, found a total of 114,120 column inches of church news published in the three-month period of the survey. The Roman Catholic church led with 30,717 inches of the total, followed by the Methodist church with 10,744 inches, the Lutheran church with 10,177, the Presbyterian church with 9,188, the Episcopal church with 7,535, the Baptist church with 6,710 and the Jewish religion with 4,947. The remainder, 34,082 inches, was given to other churches and to general editorial matter on the church and religion.

LYNWOOD, CAL. (RNS)—Seventh Day Adventists, in the annual camp-meeting of the Southern California Conference, heard J. L. McElhany, International Secretary, 1940



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ch. 5. 28.
Or, regard my seed dwelling.
ch. 10. 16.

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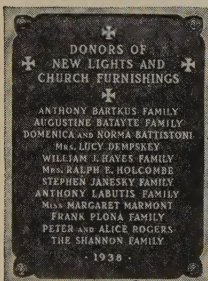
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President of their denomination, report that they are now carrying on work in four hundred countries, islands, and island groups. Paid workers total approximately thirty thousand—one for every sixteen members. More than eight hundred languages and dialects are used, and a new language is added almost every week. Educational institutions comprise 255 colleges, academies, and intermediate schools; also 2,600 primary schools.

■ The latest attack on Chengtu, West China, by Japanese planes resulted in serious damage to Baptist mission property. No member of the mission staff was injured, but a Chinese gateman's wife was killed. The following report was received July 31 by cable from Shanghai:

"Kindergarten partly damaged. Argetsinger house shaken. City school buildings half demolished. Church one-third demolished. Street buildings completely burned. Tungshenkai and Tungtakai houses shaken. Money estimate follows. Gateman's wife killed. Others safe. May Kennard. Burket."

May Kennard, one of the signers of this message, is the wife of Dr. J. S. Kennard, of West China Union University. E. S. Burket, stationed at Shanghai, is acting mission treasurer for the whole of China, a post which he is filling during the furlough of W. R. Taylor, now in America. "Argetsinger house" refers to the house occupied by Miss Minnie Argetsinger, a missionary assigned to evangelistic work in the Chengtu area.

■ New York (RNS).—Bible experts, after an examination of the Nazified New Testament, pronounced it to be a distortion of fundamental Christian doctrine.

Published by the Weimar Institute for Research into Jewish Influence on Church Life, it bears the title, "The Message of God," but really is a greatly condensed version of part of the New Testament, including only Matthew, Mark, and Luke.

No reference is made anywhere to Christ's Jewish origin. The genealogy of Joseph is eliminated, as well as every word that suggests that Jesus claimed to offer salvation to the Jews. In Mark 12: 28-34, where one of the scribes asked Jesus, "Which is the first commandment of all?" Jesus answered, "The first is, Hear, O Israel; the Lord our God is one Lord: And thou shalt love. . . ." The new Nazi version omits the italicized words entirely.

The period before Christ's arrest and crucifixion is called "His Kampf" and it is followed by "His Victory." At the Last Supper, Christ does not offer his blood for the redemption of man, but "to erect a Reich for many."

■ WASHINGTON, D. C. (RNS).—Several senators have attempted to insure the exemption of ministers and theological

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By CLARENCE W. CRANFORD

THE worthwhileness of the author's counsel and the persuasiveness of his address have made him a drawing card for summer assemblies. He writes, as he speaks, with a simplicity and charm that young people find pleasing, as well as edifying. Parents, teachers and pastors who are looking for a book that will build up the religious views of their young people, and, at the same time, deepen their religious experience should consider this helpful book.

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students from any conscription for military service, as proposed by the Burke-Wadsworth bill, which has become the object of such heated controversy.

Amendments and substitute bills have been introduced with that purpose in view, and Senator Maloney (Conn.) is backing a bill that would provide for exemption not only of ministers and students for the ministry, but all young people under twenty-four years of age who are regularly enrolled in a recognized college or university.

Senator Barbour (N. J.) stated that he believed all men who have dedicated their lives to the preaching and practice of peace should be entitled to deferment in any military training program.

■ **MIGRATORY** workers on the Pacific Coast constitute such a serious problem and such a fruitful field for Christian work that the Board of National Missions of the Presbyterian Church recently voted an appropriation of \$10,000 to be used for missionary activities among them. A report on conditions among the migrants was made by Dr. William P. Scriver, in charge of the board's city, immigration, and industrial work, and he estimated the number of migratory workers at 500,000 or more.

Dr. Everett B. King, in his report to the board, urged the construction of a floating chapel to be used for missionary work in Alaskan communities, most of which are situated on bays or rivers.

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ELEVEN hundred active church school members in a church whose membership is less than eight hundred!

That's news, good news, true news about the Sunnyside Baptist Church, Los Angeles, Calif., where Rev. E. O. Ford serves as pastor.

The life of this church extends back no further than the present generation yet it has continually modernized its work step by step in pace with a growing, expanding community.

The pastor refers with strong emphasis to the church school as a major factor in the church's prosperity. From the time of his entrance into the Sunnyside Nursery, a child is given careful and consecrated Christian training. Such guidance continues even into the young married people's group. Let us observe some of the methods and results of this youth church school. Let us see how Sunnyside Baptist builds for the future of its church through the splendid school of children and young people.

A Quarter-Century As Leader

A good starting point for a study of the school would be a meeting with its superintendent, Byron G. Hill. He has served as leader of the Bible school for twenty-five of the church's twenty-seven years of existence. This lawyer, whose orderly thinking and organizing ability will be seen at many points as we visit the various departments, is the son of another Sunnyside leader. The elder Hill is a deacon emeritus in this church and still very active in the church life. Surely this family is a brilliant illustration of both the method and the result of Christian education in the home and in the church.

Before studying some of the interesting features of Superintendent Hill's beehive school, it might be well to listen to his statement of church school aim.

"The principal purpose of the organized Bible school," Mr. Hill tells his staff in their weekly publication, *The Pilot*, "is to provide a time, place, and opportunity, and an audience for the teacher to tell the gospel story in obedience to our Lord's command to 'teach all nations . . . teaching them to observe all things whatsoever I have commanded you.'" In that important thought, you can feel the very breath of life that first breathed most of our Baptist churches into existence. It is the vital spark, indeed, and its active pres-

Baptist Leader

their Youth

by A. Q. BURNS

PHOTOGRAPHS BY
ALPH BERRY



SUNNYSIDE BAPTIST CHURCH, 94TH AND BUDLONG STREETS, LOS ANGELES, CALIFORNIA

ce in the heart of the superintendent means worlds to the pastor and the church in their major drive for Kingdom advance.

A Bible School

In addition to this prevailing evangelistic spirit, the teachers of this graded school are also aware of two other important facts: First, the school is a Bible school. It makes a good sounding name to call it "The Sunnyside Baptist Bible school," but the reason for this definite name is not the sound but the Bible! Second, the church school recognizes that every child of school age is also a pupil in the public school, and in keeping with this fact practices many public school procedures. For example, graduation at Sunnyside is held twice a year in the city public schools. At one point, Sunnyside Baptist Bible School is head of many public schools. Instead of mass interruptions as the secretary comes to get the records and goes out with them, the class secretary at Sunnyside takes the records and the offering in a little "mail-box" type of receptacle. This is built into the classroom wall and can be opened by the departmental secretary from the outside without disturbing the group.

The classrooms are modernly equipped with blackboards, proper seating, lighting, necessary tools, and tables. However, the superintendent explains that all the forty-five separate meeting-rooms are so well provided for. In fact, the school has a standing policy of focusing attention each quarter upon the specific needs of some one department and supplying those needs that quarter. That accounts for the recent remodeling of the Nursery Department. This room is a thing of beauty with blue carpeted floors and furniture all built for tiny ones. The decorating cost, note this, \$50! The nursery child does not now have to stand on a box to get a drink from the fountain; instead, he takes his drink from a fountain his size. All the other fixtures are likewise built down to Lilliputian dimensions. During each

successive quarter the church school will outfit some other department with similar thoroughness.

Classes are kept together through projects and social affairs. The Junior Department takes special pride in its wall-board device indicating the attendance each Sunday of every pupil in the department. Department heads report that there is little or no demand on the part of pupils to remain with the same teacher beyond graduation time. Occasionally, a teacher will be advanced with his class when it graduates into the next department but this is by no means a usual practice. Once each quarter the school holds a workers' conference, preceded by separate meetings of departmental workers. At these preliminary meetings the departments prepare their presentations for the whole conference. Round-table discussion in this workers' conference helps to acquaint the workers in every department with the needs in all the departments of the whole school. At stated periods in the year, particularly at the pre-Easter period, this conference arranges for carefully chosen leaders to go into the different departments each Sunday morning presenting the major factors necessary for making a wise choice of church affiliation. These leaders will all speak on the same topic each Sunday, presenting in turn on successive Sundays such considerations as "What is a Christian?" "What is a Baptist?" "What does it mean to be a church member?" and "A short history of Baptists."

Enrollment and attendance both hit the peak at the junior high age. The enrollment of the senior age group drops to nearly 50 per cent of the junior high enrollment, while the young people's age is only about one-third the junior high enrollment, and the adult enrollment falls below all others! Since this superintendent methodically keeps actual statistics in a little record-book carried constantly, let us look at the attendance on Sunday, May 12, 1940, as a sample. Out of 548 present, the Cradle Roll had 38; the Beginner Department,

45; the Primary, 103; the Junior, 83, the Junior High, 107; the Senior, 50, and the Young People, 41. Adults together with officers totaled only 81.

Looking at this general superintendent through the eyes of his workers may give us some interesting sidelights. The primary superintendent is a high-school teacher, has been in this church for twenty-five years and in her present office fifteen years, so she should really know what she is talking about! She says that some of Mr. Hill's strong points are his tact, his dependableness, and his fairness. The superintendent of the Junior Department, now in her eighth year in that position says, "I would say that Superintendent Hill is sincere, honest, thinks things through, and is always available for counsel and discussion. He serves not only the members of the church and the church school staff, but also anybody in the community. His unpaid legal services must be tremendous. He chooses his teachers carefully, if I may be permitted to say so. No smokers are allowed on his staff; and he goes the limit to make every part of the school a success."

Meet the Pastor

A major accomplishment, however, with Sunnyside Baptist Church has been its work with older young people. Here the pastor has played an important part. Although Mr. Forde is a graduate of our Baptist Divinity School at Berkeley, Calif., he is still a student. You might like to meet him first of all in the university classroom, rather than in the usual church study environment. You find him together with a dozen other active ministers and a dozen other graduate students seated at a long table where in conference-seminar style they study and discuss methods and problems of counseling. Foremost among such problems are those that disturb the domestic and religious tranquillity of young people, such as emotional immaturity, marriage misfits, physical and moral maladjustments, and financial pitfalls. These graduate investigators find, so Mr.

Forde reports, that in Los Angeles County, there are half as many divorces each year as marriages. They find further that some 85 per cent of these divorces seem to cluster casually around one or two principal difficulties. From such classroom work this minister goes out into his parish better able to prevent many of the problems among his people that might lead to the divorce courts. Incidentally, he also helps to keep up the record of the church at large, where it is said that there is only one divorce to twenty marriages instead of one divorce to six marriages as in the nation at large.

Especially can this pastor be of help to those fifty couples of young married adults, ages thirty to forty, who make up the Sunday school class that he teaches. He uses as teaching materials the Improved Uniform Lessons furnished by The American Baptist Publication Society. So far as possible, however, he centers the discussions around problems encountered by young homemakers. His class teaching technique is predominantly discussion and forum type rather than lecture type. This class contains in its membership an important segment of church life, and it functions effectively as a vestibule leading its nonchurch members into active life and membership of the church itself. These young adults, like the other adult members of the church, are all middle-class American citizens, 90 per cent of them em-

ployed at various kinds of work throughout the city. There is no single type of work commanding the majority of the members, and less than 10 per cent belongs to the employing class.

The pastor himself declares that the church and the church school are one. Plans are now under consideration to correlate further the work of the Bible school and the work of the young people's meetings. New systems will make the morning sessions more strictly educational and the evening sessions more like training grounds with forums and round-table discussions. Somewhat more self-direction will be expected of the evening groups under this proposed plan.

Youth Serves with Enthusiasm

"There is no end to the opportunities for religious service in our church life for our church school people," Mr. Forde declares. "And they respond to these calls splendidly. Our young people join the leaders of the church in going out two by two into the community on missionary visits to enlist others in the work of the church. Our penny-a-meal banks have netted the church building fund nearly a thousand dollars a year, and the young people engineer that work in detail with efficiency.

"Already a dozen young people have won medals in the 'Traveling Temperance Talkers Teams,' going out to present the cause of temperance to

other church groups. Before the church year is closed, more than one hundred of our young people will have participated in this public-speaking enterprise. They also respond remarkably well to the calls for speakers from downtown mission centers.

"Consistently now for some years more people from our church have taken courses in the annual city-wide leadership training school than from any other church in the area, although there are many churches as large as ours and some churches three times as large.

"Our vacation church school each summer gives opportunities for several of our young people to serve. We limit the attendance at this school to two hundred in order to allow our workers more time for individual work in the classes. In this vacation church school we enroll pupils in the four departments: Beginner, Primary, Junior, and Junior High.

The city-wide religious organization conducts its demonstration work at Sunnyside Baptist Church on six Saturday mornings during the spring season prior to the opening of the regular sessions of vacation church school in the city. The administration finds it easily possible to secure the necessary pupils on Saturday mornings here, and the church has adequate equipment available. Observation in these demonstration schools is limited to adult workers who are engaged to work in vacation church schools, and always, Sunnyside people profit from their co-operation.

Some public school authorities believe that 90 per cent of the curriculum is the teacher! How much more so of the church school teacher! At Sunnyside Baptist Church special efforts are made to keep a large number of young adults in training for teaching at all times. The city-wide leadership training school helps at that point. Also, at this progressive church, an "Observation Day" is decreed at occasional intervals. On this day prospective teachers enjoy the opportunity of sitting in as understudies with the regular teachers in the classes in which the prospective teachers are interested. Actual appointment to a teaching position in the church school is made by the superintendent of the department in conference with the general superintendent and the pastor.

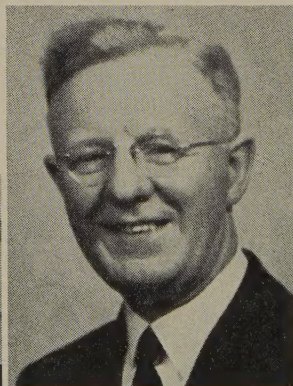
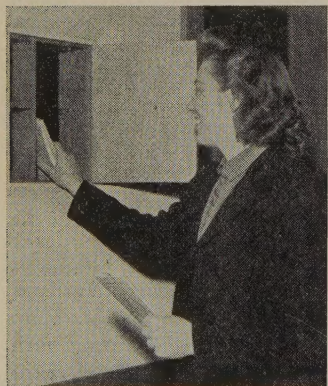
Evangelism through the Home

After the member at Sunnyside has passed through the Nursery Department, the younger church school grades and the Young Adults Department, he is not forgotten. Adults are then well-prepared for Kingdom service, and Sunnyside Baptist Church is interested in them, too.

Mr. Forde regards personal visitation as highly important and during the church year he visits the home of every new and old member of the church. He depends upon visitation evangelism more than on mass evangelism in his regular

THE DEPARTMENTAL SECRETARY TAKES CLASS RECORDS AND OFFERINGS FROM THE "MAIL BOX" RECEPTACLE BUILT INTO THE WALL. IT OPENS TO THE CLASSROOM INSIDE

AS WELL AS TO THE SECRETARY ON THE OUTSIDE. THE PASTOR, REV. E. O. FORDE, TEACHES THIS CLASS OF YOUNG MARRIED COUPLES



church program, and at stated times during the year he has groups of members go out two by two on systematic visitation evangelism in the community. Far from abandoning the Sunday evening service, this minister makes that service the high point of evangelistic appeal. Friends, visitors and members are alike warmed and warmed by his cultured spirit, by his balanced sense of the dignity and the beauty of public worship, as well as by his very human helpfulness. As might be expected, the deacons play an important role in the success of this church program. One feature of their work is the Church Family Chart in the foyer of the church. This record carries the picture of each of the twelve deacons, and alongside each picture is given in typed form the names and the addresses of those members who are under his special watchcare. As new members join the church, their names are added to the Family Chart alongside the photograph of the deacon of the district in which the new members live. This keeps pastor, deacons, and members in constant touch with each other, an important factor in any city pastorate where addresses change with such rapidity. This chart varies at one point from the strictly regional assignment of names, and that variation is in favor of the young people. The deacon shown in the lower left-hand corner of the chart is a special deacon elected for his ability to deal with young people's interests. Thus, young members of the church are not only listed on the chart alongside the deacon for their district, but they are also listed with this young man deacon who is charged to give special consideration to the interests of the younger members of the church.

Dictators clearly understand that youth are not to be despised and they have accordingly organized the youth of their lands under the one national banner with all other organizations barred. Baptists are coming more and more to understand, too, that the days of youth are valuable to Christianity. And Sunnyside Baptist Church builds on that principle.

■

THERE is something inspiring and challenging even now in the ringing words of Paul to Timothy—"Let no man despise thy youth." The days of youth are the most important days of life. They are a time of laying foundations that sustain the whole superstructure that is to be built. They are a time of getting away to a good start in the race. But they are more than this. They are not only a time for preparation, they are a time for action. The days of youth are days of real life, of real thought, of real work, of real service. They are the time to translate the words of Paul to his friend, "Live and act so that no one will have reason to despise you because you are young."—J. SHERMAN WALLACE.

BAPTIST WORLD ADVANCE

By EARL F. ADAMS

General Director
Council on Finance and Promotion
Northern Baptist Convention



BAPTISTS are going to advance in the year 1940-1941! The spirit of the Atlantic City Convention has given a great impetus to our work in all departments. A new tide of enthusiasm is sweeping through our churches, and there is every reason to believe that the work of this year will bring forth genuine progress in many directions.

The tragic world situation in which we find ourselves is giving rise to a new spirit of serious-mindedness in the field of religion. If Christian forces ever were guilty of relapsing into a purely "defensive attitude," that day is gone. Christian forces are on the march and the spirit of advance is everywhere to be found.

The program for church school advance is most timely and well conceived. Leaders in the field of Christian education are rendering a most valuable help to local churches and the total program of Kingdom service through the excellent program which has been outlined for this project. If local churches will only carry through on the plans, great results are certain to be achieved.

Special points of emphasis in other departments of our work were also endorsed by the Atlantic City Convention. In spite of world difficulties the Christian church must go forward rather than backward in the coming year. To that end the following points of emphasis are urged upon all local churches throughout the Northern Baptist Convention.

1. *A more informed Baptist constituency.* Follow On is the title of a special booklet to be published for reading in September. It contains a brief story of Baptists and their achievements. Its use as special study of our heritage and principles is urged for the year. It is one of a series of four such booklets to be published by the Committee on Baptist World Advance, and marks the beginning of a long-time program to usher in a new era of Baptist World Advance, looking toward the celebration of the twenty-fifth anniversary of our unified program in 1941.

2. *An increase in the number of contributors.* A 10 per cent increase in the number of regular contributors to the local church and to missions during the

year is urged. This is to be a campaign to replace our special efforts such as the Judson Fellowship, which usually hit the same set of pocketbooks each year.

3. *A careful restudy of our objectives.* A careful study of these objectives in all churches is urged in preparation for the second booklet in the series of four to be published by the Committee on Baptist World Advance. This booklet will be a reappraisal of our objectives as Baptists. A series of one hundred conferences for church officers being held this fall will be a great aid in this study. Every local church is urged to co-operate in this move to familiarize Baptists with their mission.

4. *Personalizing our Missionary Budgets.* Special effort is urged in our churches to visualize our work in specific and personal terms, rather than in vague and general figures and statistics. Pastors and leaders are urged to present the work in ways to stimulate interest in persons and projects rather than in terms of mere quotas and budget statistics. Let us make our missionaries and our mission fields real people and places rather than names in a book.

5. *The observance of 1940-1941 as stewardship year.* Full co-operation with the United Stewardship Council in a united stewardship emphasis during the coming year is urged. Due place will be given to stewardship in our meetings and literature during the year.

6. *Support of the efforts of our Special Committee on World Relief.* The special committee on World Relief is seeking through the Council on Finance and Promotion to raise at least half a million dollars in extra contributions from Baptist churches. Such gifts must not undermine our permanent unified budget program, but must represent extra sacrifice in the spirit of Christian brotherhood. The Council on Finance and Promotion is happy to announce that Dr. P. H. J. Lerrigo, loved and honored secretary of our Foreign Mission Society for many years, has been released by the Foreign Board for special service as executive director of the relief program, and inquiries may be addressed to him in care of the Special Committee on World Relief, 152 Madison Avenue, New York, N. Y.

Church and State—

MEXICO is a land of contradictions. Almost anything that might be said about it is both true and untrue. Mexico is dirty; but it is clean, too. Mexico is poor; but there is also concentrated wealth. Magnificent mansions offset vilest slums. Ignorance? Indeed—along with highly educated and cultured people. Answers to our question today would vary according to the people whom you interview. An ardent Catholic would tell you that there is a little religious persecution. On the other hand, I worshiped in the First Baptist Church in Mexico City where a thriving work progresses, and found the

leaders of that church uncomplaining about legal restrictions upon their work. On the whole, our Home Mission Society which sponsors Baptist work in Mexico has found few causes for criticism. Because Mexico has become one of our important fields of missionary endeavor we should know the facts.

Not only does the answer to this question vary according to the persons who answer it, but it also varies with the part of Mexico you have in mind. The Republic of Mexico includes twenty-nine states. The government in each state has the power of interpreting the constitution and making laws that suit the local

situation. For this reason the application of constitutional provisions varies widely.

Compared with the situation in the United States we certainly must say that complete religious liberty does not exist in Mexico. What are the main outlines of Mexico's constitutional provision regarding religion?

Many years ago all church property was taken over by the government. No religious society in Mexico can own property. A new building can be erected only by governmental permission and then it is the property of the government which permits its use for religious purposes.

All religious services must be carried on inside the church building. No public services upon the street are permitted. Few restrictions are made upon what goes on inside the church building except that no foreigner may minister and nothing can be said in criticism of the government.

No schools of primary education can be carried on by any religious group. Sunday schools are of course permitted, but secular education is the province of the government only. No seminaries, convents, or monasteries are allowed and ministers of religion are not permitted to wear any distinctive clothing or badges. The number of priests or ministers in proportion to the population is governed by the authorities of individual states. Ordained religious leaders lose their citizenship and are compelled to pay a professional fee. The president

H. Armstrong Roberts



LEFT: CATHEDRAL WALL AND STREET IN TAXCO. BELOW: DRESSED IN THEIR SUNDAY BEST, THE FAMILY GOES TO CHURCH

South of the Border

By FRANK B. FAGERBURG

and the members of the legislature cannot be members of any religious sect.

These in general are the provisions of the Constitution of 1917. This was an outgrowth of the revolution under Madero in 1910.

The local application of these constitutional provisions differs largely in the various states. The outcome varies from a very free interpretation to a situation in a few of the states in which religious services are practically forbidden. In some states so few churches and ordained leaders are permitted that the work of the churches is greatly restricted.

I have said that our Baptist missionaries do not complain. However, there are seven states in which no work can be carried on. In some instances, strong communistic influence causes this and in others, the power of the Catholic church prevents Protestant work—the same Catholic church that complains so bitterly of restricted freedom! Our Protestant leaders obey the conditions laid down by the government and have little or no difficulty. In large measure, the Catholic church has defied the law with resulting punishment and reprisal on the part of the government.

For the most part government leaders in Mexico are not so much hostile to religion as utterly indifferent. Here and there efforts are made to ridicule the church and to discourage the people's participation in it. In the main, the life of the churches moves on without restraint when the laws are obeyed. In

Russia, of course, the reverse of this is true. There organized and militant atheism is motivated and fostered by the Soviet Government. While a certain number of the churches are open for worship, an aggressive effort is carried on constantly and persistently by the government to dissuade people from interest in religion.

We may next ask the question, "Why?" Why has the government in Mexico felt it necessary or wise to limit in large measure and to forbid to some small degree religious activities?

The answer comes back immediately from Catholics that the political leadership in Mexico is socialistic or communistic with the customary attitude of such political groups toward religion. This accounts for Mexico's attitude toward religion to some extent. Practically all of the leadership is definitely socialistic, and communism is rife. Undoubtedly, Russia has had her missionaries at work sowing their seeds in the fertile soil. Some states like Tobasco are predominantly communistic in leadership. In many instances atheism is urged in the schools. In the famous fresco painted by Rivera on the walls of the government building in Mexico City communism is lauded and Lenin is given a conspicuous place.

But communism is not the only cause for the religious situation in Mexico. There is an explanation for the existence and the strength of communism. It is to be found in the history of the Catholic church in Mexico. I hesitate to speak of this, so greatly do I cherish the splendid state of tolerance, and even co-operation, which exists between Protestants and Catholics in the United States. But it is only fair to our Mexican neighbors to understand the facts. I believe the Catholic church could do itself no greater service than to make known these facts to her own people and repudiate the black part of her history in Mexico. However, I have heard no such official pronouncement from the hierarchy. Some Catholic laymen are frank to bemoan Rome's history in Latin America, but that means little in the life of an organization in which laymen

have no voice. A Catholic layman admitted shame for his church's wrong in Mexico, but his defense was that the Pope did not know of it!

The Franciscan monks who first came to Mexico were without doubt sincere, humble, and industrious missionaries with a passion to do good to the Indians they found there. Innumerable are the instances in which they attempted to defend the peons against the rapacity and the cruelty of the Spanish conquerors. But soon the church in the new land became wealthy, and other orders came, principally the Jesuits, whose record is not so enviable. Wealth did to the church what it many times does to individuals and organizations. It spoiled the ideal. Luxury and splendor were planted by many of the clergy in the midst of Mexico's great poverty. Fees for marriages and funerals became so scandalously exorbitant that the Queen of Spain sent a command that charges in Mexico be no more than three times the scale for prices in Seville. This was but twenty years after the conquest.

Churches were built everywhere in great abundance largely by the enforced labor of the helpless, ignorant natives. Guidebooks will tell you of a town near Puebla where there is a church for everyday in the year. As a matter of fact, there are only about sixty churches there—a church having been built upon the site of every pagan altar.

But more—the churches were not only numerous but many of them were unbelievably costly. With thousands of half-starved Indians in rags as worshippers the church flaunted gold and jewels. Go to the Rosary Chapel of the Church of Santo Domingo in Puebla and you will get an idea of the lengths to which the authorities went in the spending of money for building. We saw in a room of the Cathedral of Mexico City some of the church wealth now confiscated by the government. Vestments and objects used in celebrating the mass are there which in embroidery, gold, and jewels are priceless.

Even if all this had begun and ended inside the church it would not have been
(Please turn to page 13)

IN BUILDING SAN DOMINGO CATHEDRAL IN PUEBLA THE AUTHORITIES LAVISHED UNTOLD SUMS OF MONEY



ANNUAL INSTITUTE OF THE NATIONAL MEXICAN CONVENTION, HELD AT THE FIRST MEXICAN BAPTIST CHURCH OF PUEBLA, WHERE THRIVING WORK PROGRESSES UNDER WELL TRAINED LEADERSHIP

Let Us Give Thanks

A Thanksgiving Service for the Church School

By ERMA PAUL FERRARI

IN many churches it is the custom to have each November a Thanksgiving service under the auspices of the church school, at which gifts of groceries, fruit, and clothing are brought by the members of the school. These gifts, later, are distributed to the needy in the congregation and community. Inasmuch as Christmas, with its more elaborate programs, follows closely, many have expressed a desire for a program that will be interesting, dignified, and impressive, yet not difficult to prepare. "Let Us Give Thanks" will meet these needs in a very happy way.

Players

JOHN, a Pilgrim youth

ELIZABETH, a Pilgrim maiden

Two representatives from each department of the church school

Costumes

The Pilgrim youth may be costumed in short jacket, knickers, and long, woolen golf socks of dark color. His hat, of the Pilgrim style, may be made from black cardboard.

The Pilgrim maiden may wear a simple cotton dress, preferably gray, with a white apron reaching to the bottom of her long skirt. She holds a Bible in her hands.

SCENE I

In the village of Plymouth, Mass. ELIZABETH is seated on a small log. JOHN enters and smiles as he approaches her. He may be carrying a rifle, which he stands in front of him as he talks.

JOHN. Good day to you, Elizabeth. Why are you not with the other women of the village preparing for the Thanksgiving feast? Surely you have not tired thus early in the day?

ELIZABETH. Oh no, John, but all our tasks are for the moment done. Wild turkey and deer meat are even now roasting over our fire. I can almost smell the delicious odor from here. When do you expect our Indian guests to arrive?

JOHN. I know not, and I wonder that Governor Bradford invited them to share our Thanksgiving feast. I think the day will come when we shall not be giving thanks with them. Massasoit has been a wonderful friend, but he is an unusual Indian. That wild tribe to the north will give us trouble yet, I fear.

ELIZABETH. But, John, we cannot give selfish thanks to God, forgetting our Indian friends who have taught us so much that we needed to learn about this rugged land. Since our treaty with them,

the Indians have given us no trouble, and we must share our abundance with these new friends.

JOHN. Possibly, but I have not forgotten that bundle of arrows tied up in a snake's skin that was sent to the village the other day. That was an ominous warning!

ELIZABETH. I thought Governor Bradford handled that situation very well. When he returned the snake's skin filled with bullets, he gave the unfriendly Indians warning that we could defend ourselves, but he did not offer to do them harm.

We have so much to thank God for this year, John—our snug cabins, all the corn and fish and turkey and deer meat that we can eat. Even the wood is piled up so high that no one shall suffer from the cold this winter. And best of all, there is no illness among us.

JOHN. Yes, hard work and wise planning have surely accomplished much in this little settlement.

ELIZABETH. Oh, but it has taken more than hard work and wise planning, John. Those are important, but our new home was founded more on faith in God and in each other than on work and planning. I often think of the story that Governor Bradford told us on the Mayflower one day. He was a silk weaver in England, you know. His home was three miles from the meetinghouse, but he walked back and forth every Sunday for the church services. He was only eighteen when he left his home and his work to seek the religious freedom that he thought every person's right. And now he is governor of our colony, and I am so thankful that we have such a man of faith to guide us.

JOHN. Yes, he is an able man. I am looking forward to the day when these twenty-six acres shall have grown into a city, perhaps as large as Amsterdam.

ELIZABETH. That does not seem possible, does it? Do you suppose there will ever be towns around us, and a boat coming from England once in a while to bring us word of what is going on over there?

JOHN. With hard work and intelligence, almost anything is possible. I believe in America!

ELIZABETH. But do not forget that third essential, John, our faith. I have just been reading about it in the Word. (She opens the Bible and reads Psalm 92.) Even though this little village of Plymouth should become a town of one thousand inhabitants or more, and America should become a great country, I hope she will never forget that right-

eousness exalteth a nation and that sin is a reproach to any people.

Organ plays softly, "Speed Our Republic," while scene is quietly changed.

SCENE 2

The setting is the same as for Scene 1, except that the log has been removed. JOHN and ELIZABETH are seated in chairs upon the platform, one at each side. The other players stand below, half facing them as they speak.

Enter a small boy and girl from the Primary Department. They bring the Primary Department gifts to the platform.

GIRL.

God gives us happy days at play,
And friends, and homes, and
many joys;

So we would give of what we have
To other little girls and boys.

BOY (looking at JOHN and ELIZABETH).

We're glad you crossed the ocean,
And brought the children, too.
We thank our Heavenly Father
For Thanksgiving Day and you.

The Primary Department sings, "Father, We Thank Thee," while the boy and girl and JOHN and ELIZABETH bow their heads.

Enter two representatives from the Junior Department bringing their gifts.

GIRL.

We pray that as we bring our gifts
We'll learn the joy that comes
from giving.

Help us to give ourselves as well,
And thank Thee with our righteous living.

BOY (addressing JOHN and ELIZABETH).

The little settlement you built,
Has grown into a nation strong.
And on Thanksgiving Day we
pledge
Your high ideals to carry on.

Junior Department sings, "Come, Ye Thankful People, Come."

Enter two representatives from the Intermediate Department, bringing their gifts.

GIRL.

The simple things of earth were
loved by Christ—
The flowers, the birds, the glow
of stars by night,
The laughter of the children, honest
toil,
And high endeavor seeking for
the right.

The simple things of earth were
what He gave,
And yet what blessing to the
world his gifts have brought—
Love, freedom, beauty, and the
search for truth,
These lessons gave he to a world
untaught.

BOY (addressing JOHN and ELIZABETH).

Our duty then it is to carry on,
As you did, in the struggle for
the right;
Our gifts to share, our strength to
strike the wrong,
To lift the burdens, to dispel the
night
Of cowardice, and selfishness, and
all
Those sins unworthy in the Master's sight.

Intermediate Department sings, "Give of Your Best to the Master."

THE YOUNG MAN reads Governor Bradford's original Thanksgiving Proclamation.

THE YOUNG WOMAN reads the Thanksgiving Proclamation of the governor of the local state.

The Adult Department and other organizations may then bring their gifts as desired. When all the gifts have been assembled upon the platform, and while the organ is played softly, the pastor offers a prayer of dedication.

CLOSING HYMN. "O God, beneath Thy Guiding Hand" (Duke Street).

BENEDICTION.

PRODUCTION NOTES

This simple pageant requires no stage setting. The small log may be easily secured and placed on the platform. If the characters have been well chosen and speak their lines with meaning, no background will be needed.

The two representatives from each department should have the gifts from their department in a large basket, appropriately trimmed with orange crepe paper. They should bring the basket down the church aisle to the platform. It should there be received by the church school superintendent. If attractively arranged, these baskets of fruit, vegetables, groceries, clothing, and so forth, when assembled, will constitute a colorful display.

The children should understand that the gifts they are bringing are to be distributed to the needy. The service then will have more significance for them.

John and Elizabeth should listen attentively to the players as they speak, and should occasionally nod to each other, as if in mutual understanding and approval of what is being said.

If other organizations desire to bring gifts, they may prepare their own presentation program, which should be brief and in harmony with the preceding.

CHURCH AND STATE— SOUTH OF THE BORDER

(Concluded from page 11)

so bad, but of course it had infinite ramifications into the practical, economic and political life of Mexico. Church and state worked together "hand-in-glove"; in many instances an archbishop was also viceroy. Religious and civil authority were vested in one head. The church came to dominate the whole economic structure as well as the government. At the dawn of the revolutionary period one-half of the real property and capital of the country was in the hands of the Catholic church. In the diocese of Puebla four-fifths of the real estate was owned by the ecclesiastical powers. The church had a monopoly on money-lending, and many of the vast and rich haciendas with their slave labor were owned by the clergy.

To add to the horror of those terrible years the Inquisition was established in Mexico in 1571. Not only did this cause torture and death—it also added to the church's great wealth, for the property of those condemned fell to the church.

Through it all the church, of course, wielded tremendous influence over the poor, ignorant, superstitious people by power of interdict and excommunication, but principally through the confessional. In the confessional the priesthood had the ear and the heart of the oppressed. What counsel did the afflicted men and women receive? They were told to endure in patience in the expectation of glory, bye and bye. It was the same philosophy against which Russians revolted calling religion "the opium of the people."

Facing abysmal need the church did practically nothing for the elimination of suffering, poverty, and ignorance. When the revolution of 1810 began the Catholic church had had nearly three centuries of opportunity in Mexico. The millions of poor were as ignorant and miserable as they had ever been. Perhaps it is unfair to criticize. It was a day when even the Protestant churches had precious little social vision.

We must remind ourselves in fairness that the two leaders who gave themselves as martyrs in the opening struggle for independence were Catholic priests—Hidalgo and Morelos. But the church denounced them as "atheists and apostates," and throughout the struggle for a new day the Catholic church always has stood on the side of reactionary conservatism. During the long reign of Diaz, the church supported him. It has fought the revolutionary movement in Mexico every inch of the way. It is not strange that when the revolutionary cause became victorious its leaders were the sworn enemies of the church. For the most part they have been not so much antireligion as antichurch, and the established church, Catholicism, was

the only church they knew. Facing the facts one marvels that they were not like the Bolsheviks who opposed all religion.

Through all, Protestant leaders have been in favor of the revolutionary forces. They have felt that in spite of the restrictions, which they, too, have had to share, the revolutionary leaders were carrying Mexico in the right direction. Indeed, long before the government started its social work for the masses Protestant missionaries had been fostering similar work.

Political leaders in Mexico never forgot that in the end the church that dominated their country was in turn dominated by a power outside—Rome. Pope Pius IX, after the constitution of Juarez in 1857, issued this mandate which still stands:

"Thus we make known to the faith in Mexico, and to the Catholic universe, that we energetically condemn every decree that the Mexican Government has enacted against the Catholic religion, against the Church, and her sacred ministers and pastors, against her laws, rights and property, and also against the authority of the Holy See. We raise Our Pontifical Voice with apostolic freedom before you to condemn, reprove, and declare null, void, and without any value, the said decrees, and all others which have been enacted by the civil authorities in such contempt of the ecclesiastical authority of the Holy See, and with such injury to the religion, to the sacred pastors and illustrious men."

Breaking Mexico's laws against the church has been upheld by Catholic prelates time after time—even to the limit of armed force. Such incidents as the discovery of the secret convent in Puebla five years ago, which for two generations has existed in defiance of the law, does not tend to make the government leaders less hostile.

It must also be kept in mind that along with her complaints about restricted liberty in Mexico the Catholic church has not had the friendly attitude toward toleration which she has in America. The constitution of 1824 carried the provision as late as 1857 that the Roman Catholic religion should be forever established "to the exclusion of all others." And since 1857 the Catholic church in Mexico has placed every possible obstacle in the way of Protestant work. Catholics in Mexico have been unwilling to accord to others the liberty they demand for themselves.

We are certain, of course, that if communism were to reign in Mexico the future of religion would be perilous indeed. Our Protestant work south of the border would suffer under such conditions more than in the past. What a marvelous opportunity for Catholics and Protestants to co-operate for the future of Christianity, for the freedom of religious worship in Mexico!



A Strategy for

In a series of nine radio broadcasts over the Blue Network of the National Broadcasting Company on Wednesdays of June and July, 1940, the Executive Secretary of The American Baptist Publication Society pointed out that Christian teachers hold the key to tomorrow's character and destiny

.....

WILL THEY USE IT?

THE America we love, the institutions we honor rest upon the foundation of *character*. We have democracy because the American people have the character to sustain it. But what if that character, formed by the silent, invisible forces of religion in the heart, begins to disintegrate and give way? How long then shall we possess the liberties of soul that are priceless to free men?

Let us think about the "Strategy of Christian Education": the strategy of Christian teaching—sowing the seed thoughts of Christ in the minds and hearts of American boys and girls.

I know what some of you are thinking already. You are saying to yourselves, "So, he's going to talk about *Christian teaching*. That's old stuff! Sunday school talk. I know all that. Why doesn't he, why don't religionists, talk about something as up-to-the-minute, as interesting, as world-changing as the marching, smashing armies of Adolph Hitler?" That, my friends, is what I am talking about: the origin, the dynamic source of something as modern and immediate as the boasted, map-changing Nazi Revolution.

Growing a Revolution

Do you know the story of the last twenty years in Germany? Were you given a mental picture of that country after the First World War? Did you see the lines of people waiting for bread? Did you see the children with legs bowed, pitiful in their weakness because of near starvation? Did you sense the terror of the people as they realized all financial security had slipped from under their feet? Did you know how there rankled in their hearts the bitterness of defeat? A great and proud nation eating the dust of defeat, poverty, war-guilt, social and economic chaos! It was a sad and awful sight, *almost* as terrible as the wrecked villages and murdered dead left by the carnage of war in prostrate France.

And then did you see Germany come alive with hope and purpose, national unity and determination? I visited Germany when it was in the depths of despair in 1924, and then again when its people were swaggering with proud strength and defiance in 1937. I could scarcely believe it was the same nation.

What miracle had been wrought in thirteen years?

On the week-end I arrived in Berlin forty-three thousand German youth marched to the stations to entrain for the Hitler Youth Camps on the Baltic, forty-three thousand from Berlin and its environs alone. These were a part of the eleven million Hitler youth. I was told that they would go to these summer camps to live together, work together, and think together while every opportunity was taken to imbue them with the ideology, the teachings of Nazism. From dawn till "lights out" at night every experience of the day—songs, marches, lectures, games, reading, mass meetings, banners—every experience and opportunity was seized upon and utilized as a means of sowing the seed thoughts of Nazism in the thinking of German youth.

First Requirement, Teachers

In Berlin a young woman about eighteen years of age stood with a small group of us one evening on the corner of a busy street. She had been detailed by an official in Berlin to take us to one or two of the Youth Bund meetings. She told us that she was responsible for reaching all the girls twelve to eighteen years of age in certain blocks immediately contiguous to that spot. As a Hitler Youth leader she saw that those girls attended in her particular Bund meeting once each week. If some girls failed at first to come to that Bund, it was this young woman's task to call on their parents to try to persuade them. She would eventually bring social pressure of other parents to bear upon them until in her group meeting was found every girl in each block assigned her.

"What do you do in these Bund meetings?" we asked her.

"We teach the principles of Nazism, the program of Nazism, and what our Fuehrer is striving for."

"And what helps do you have in planning your Bund meeting and in your teaching?" we inquired.

"Oh," she exclaimed, "we leaders take special courses on spare evenings, and then we teach what is in here." With that she took from under her arm a copy of *Das Schwarze Korps*, the official propaganda sheet of the Nazi government, which before the war was to be

Baptist Leader

Christian Education

By
LUTHER
WESLEY
SMITH

ound on the newsstands every week. This young woman chose particular items of teaching and propaganda found in that paper week by week and sowed them as seed thoughts in the minds of her group of girls.

Likewise that evening there was with a young man, another Hitler Youth leader, who was responsible in similar fashion for the boys twelve to eighteen years of age in certain assigned city blocks. In his Bund he taught them the principles of Nazism.

Seed Thoughts Grow Up

Is it any wonder, then, that a well-informed world traveler and educator said to me when our paths crossed in Moscow, "The Hitler Youth are the most efficient organization and the most terrifying fact in Europe today." For this is the startling significance of the Hitler Youth: Nazism set itself to secure first a national and then a European revolution. It saw that the open way to that goal was the *strategy of the teaching method*. Sow the seed thoughts of what you want the youth to think, believe, and act upon; sow those seed thoughts in the mind of every boy and every girl in every block, in every city, in every town, and in every village, every week. Then when those seed thoughts grow up in youth who have grown up, you will reap the fruits of your planned revolution. So in this fateful period of history when the German youth, having grown up, have now hammered and washed and bombed their way until they have beaten France to its knees, what think you of the strategy of the teaching method? The course of human history has been changed by it before our very eyes. You and I and other Americans must begin to take that strategy far more seriously than we have up to this time. "As the twig is bent, so will the tree grow." We know that. "Train up a child in the way he should go, and when he is old he will not depart from it." We all know that. Frequently the leaders of one great Christian communion have said, "Give us a child till he is seven, and we are not afraid of where he will go thereafter." Yet knowing all that, how dull and blind we have been. We rasp, and moan, and beat our breasts with mortal fear because civilization

seems near to tumbling about our ears. Can we not see that it is the strategy of the teaching method in the hands of unscrupulous men and power-drunk dictators that has brought about the revolutions we deplore and fear?

Will Christian Teachers Profit?

The same strategy is in our hands, available for our use in co-partnership with Christ in building the kingdom of God. Is not that the strategy which Christ himself used and commended as superior to all others? What was he called most frequently? You know. Rabbi, meaning *teacher*! He was the great Teacher! What more characteristic, far-reaching, and appealing message did Christ share with his contemporaries than the Sermon on the Mount? We call it a "sermon"—but Matthew's Gospel says: "And when he was set, his disciples came unto him. And he opened his mouth and *taught* them" (Matt. 5: 1-2). "The people were astonished at his doctrine, for he *taught* them as one having authority" (7: 28-29). Jesus preached; Jesus healed. But first and last he was "Teacher."

Are you sometimes tempted to belittle in your thinking the value of the Sunday school class, the need for bringing children, youth, adults into these small groups where the seed thoughts of Christ can be sown in their minds? Have you sometimes questioned whether you should go on giving yourself to thoughtful weekly preparation of your lesson that you might teach the group of youth who sit before you in the class on Sunday? Have you asked yourself why you should continue to give your time, talents, and means to the administration machinery and work of your church and church school when all about you are millions of Americans who appear utterly indifferent to the church? There is nothing so important for you to do as to use every means at your command to reach every child and youth and bring them into some small group in the church school where you can sow in their hearts the seed thoughts of Christ.

Go Ye—and TEACH!

Do not you and I have something incomparably more important and more true to teach American youth than the

lies of racial superiority, the glory of war, and the right of might? What is going to happen to America in the days to come if you and I continue to permit twenty-seven million American youth of twenty-one and under to go without any religious teaching? Tell me, how long will it take America to become pagan if over half the youth of our land are reared in godlessness? Just long enough for this generation to grow up.

What can we do to prevent such a condition? We can seize upon the *strategy of Christian teaching*. We can see to it that every boy and every girl in every block in every city, in every town, is brought every week into some group where some Christian youth leader can sow in minds and hearts the seed thoughts of Christ. Then how long will it take us to have sure and solid foundations of character supporting American democracy? How long then will it be before we have a spiritual revolution that will remake America after the mind of Christ? Just long enough for these youth to grow up.

Do you know any strategy better calculated to put enduring foundations under America, under a tottering civilization, than the strategy of Christian teaching? The teaching method is a tool. In the hands of unscrupulous men it is a curse. In the hands of Christ-led men it can become an untold blessing. Let it encourage and challenge us to know that the method Christ used is given to us. We can use it if we will. Let it humble us to remember that God can use us in our teaching as channels of divine truth and redeeming love. Let it inspire us to recall that as we move on in our ministry of teaching, we are in direct line of a true apostolic succession, the succession of those who teach as disciples of the great Teacher.

In an hour like this, when our greatest crisis is not the crisis in politics, or the crisis in economics, but the crisis in character—in such an hour as this you are invited to seek prayerfully and to find your part and place in the ministry of Christian teaching. Some of the 27,000,000 unreached American youth live in your community. What will you do about them? This is the challenge of Christian education to America and to you.

Church School Workers' Conference

SUGGESTED PROGRAM FOR OCTOBER

Theme: The Art of Visiting

Worship (15 minutes)

QUIET MUSIC. Have the group turn to the hymn "More Love to Thee," and follow the words of all four verses as the piano is played.

SCRIPTURE. Matthew 10: 40-42.

PRAYER. It should be definitely for the church school and its workers as they plan to go forward in "Reaching all we can—for Christ." Several may be asked to lead.

HYMN. "Lord, Speak to Me," sung as a solo and as a part of the prayer.

DEVOTIONAL MESSAGE. Deuteronomy 31: 12-13, emphasizing especially the necessity of seeking all and gathering them together that they may hear and learn and come to know.

HYMN. "Where Cross the Crowded Ways of Life."

Study and Discussion (45 minutes)

This session should begin with a review of the plans for the Baptist Church School Advance as discussed in the September meeting. This should also include the plans made by your church to work toward the goals set, namely,

Reach all you can—for Christ
Teach all you reach
Win all you teach
Enlist all you win
Train all you enlist

Those who were present last month probably have discovered how some of the "somber shadows" can be lifted from over their town, their homes, and their youth. They will come to this meeting with additional suggestions and questions. A brief time could be taken to clear these and to lead up to the thought that our first task is to "Reach all we can for Christ," that they may "learn . . . fear Jehovah . . . observe to do."

One of the ways of "reaching" is through visitation. This should lead naturally to the discussion of the following topics. (Topics should be assigned to leaders at least two weeks before the date of the meeting.)

1. The Need for Visiting

(Following are a few suggestions. Others will, no doubt, present themselves as the discussion progresses.)

a) Interest in the church often wanes and needs reviving.

b) Folks are apt to be interested

where they feel there are those who are interested in them.

c) Strangers in a community appreciate a friendly invitation.

d) Parents welcome an interest in the welfare of their children.

e) Shut-ins are enabled to keep in closer touch with the church.

f) Visits in the home lead to a better understanding and closer relationship between pupil and teacher.

g) People need Christ. A friendly call, a personal invitation often lead to a realization of that need.

h) Following up absentees often stops some of the leaks. The article, "A Doorstep Calling Campaign," by Della C. Green, in September issue of BAPTIST LEADER will offer other suggestions.

2. How To Visit and What To Say

a) Have a definite purpose, and plan your approach.

b) Christian friendliness should abound.

c) Arrange the time, if possible, so as not to interfere with the plans of the one to be visited.

d) Visiting is an art. It should be studied so as to bring about the best results.

See "A Doorstep Calling Campaign," referred to above. Also, in this issue, "Calling in the Home," by Edward A. Estaver, and, in the *Manual of Methods*, pages 10 and 11.

3. Reporting Results

A tabulated report should be kept for all calls. See Visitation Card in Work Kit. Also suggestions in the *Manual of Methods*, page 11. Such a record avoids duplication of effort, denotes progress, serves as a guide for future plans.

4. Plans for the Future

This should be an open discussion and should lead to definite plans for the future, such as:

a) Outlining or districting the community.

b) Assigning calls to visitors.

c) Instruction in visiting.

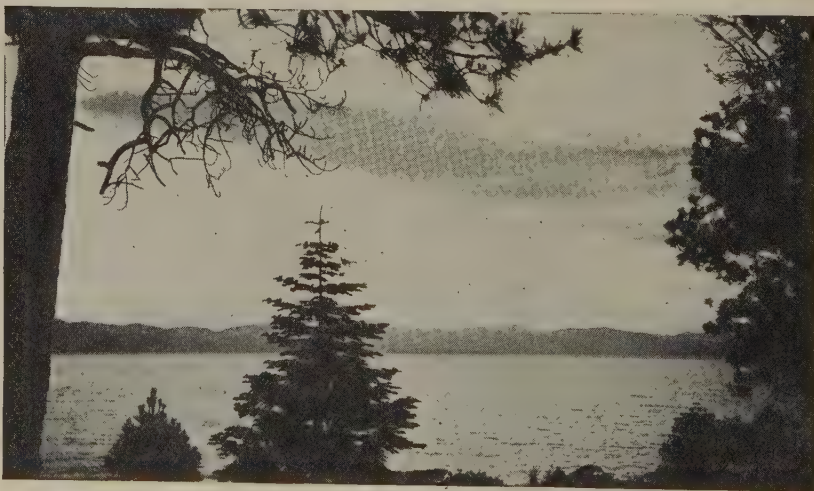
d) Supplying definite information to visitors.

e) Appointment of Standing Committee on Visitation.

f) Co-operation with the pastor.

CLOSING. Season of prayer for help in the undertaking.

NOTE: The section on visiting in the *Manual of Methods*, supplied to those who enroll in the Baptist Church School Advance, should be a definite part of this study. *Increasing Church School Attendance*, Gage, chapters 3 and 4, will provide extra source material for discussion. "A Doorstep Calling Campaign," by Green, in BAPTIST LEADER, September, 1940, and "Calling in the Home," by Estaver, in this issue, offer definite suggestions.



Along the sky, in wavy lines,
O'er isle and reach and bay,
Green-belted with eternal pines,
The mountains stretch away.

Thanks, O our Father! that . . .
Thy tender love I see,

In radiant hill and woodland dim,
And tinted sunset sea.
For not in mockery dost Thou fill
Our earth with light and grace;
Thou hid'st no dark and cruel will
Behind Thy smiling face.

—JOHN GREENLEAF WHITTIER

Calling in the Home

By EDWARD A. ESTAVER

IF you are a church school teacher, the parents of your pupils almost without exception really desire and will greatly appreciate a visit from you. In these hectic days, when everybody is so busy, you may save yourself a needless trip if you make an appointment before you call. Your calling card will not be an adequate substitute for yourself. Do not be afraid to go in the evening. You may meet your pupil's father and find to your needless surprise how much he is interested.

Any salesman will tell you that one of his greatest difficulties is to get into the house or office to see his prospective customer. He is carefully trained how to do this. But for you this is easy. All you have to do is to ring the doorbell and announce, "I am Henry's Sunday school teacher. I came to make a short call," and you have given the open sesame that will fling wide the portals of almost any home.

The part of the visit which you most dread is the next few minutes, after they have taken your wraps, and seated you in a comfortable chair. But it really is not as bad as you anticipate. Here is a charm that never fails to work—well, almost never. Have in mind one or two topics of common interest with which you can open the conversation. Of course, there is the weather, but you can do better than that. Why have you come for this visit? Because of the common interest you and these parents have in your pupil. Then begin with him. Find a few really nice things to say about Henry that are true. Yes, there are some, no matter how much of a scamp Henry may appear to be at times. He has plenty of good qualities. If you have not discovered them it is time you did. The minute you begin to say nice things about Henry, the hearts of the parents will warm to you. You see, this compliments them, for they feel largely responsible for what Henry is, as indeed they are. Do not flatter. Flattery is a form of deceit. Do not beg for anything: for Henry's presence at the church school, for his money, or his parents, or anything that is Henry's. You have something to offer that Henry and his family need more than anything else in the world—God, whom we know through Jesus Christ. Without apology, but with all due humility, you have come as his representative.

Here is another secret that will aid you. You are afraid you will not know what to say. Do not try. Be a good listener. Ask questions on topics that you think will interest the parents and let them do the talking. They will love it. Some of them are lonely for one to whom they can unburden their souls.

Do not interrupt. Keep them talking. You will learn more than if you talked.

Do not be inquisitive, but be observant. Little things will tell you much: books, pictures, music on the piano, the quality of the voice of mother or father, especially in speaking to the children, or the way the children speak to the parents or to each other. If by good fortune you could entice Henry, if he is there, to let you see his own room, what a revelation you would have of the boy's interests and habits. Things on every wall and desk and bureau would shout to you about this boy whom you are trying to teach the way of life. Perhaps such an intimate peek into his life will



Harold M. Lambert

A Garment of Prayer

By Frances McKinnon Morton

What shall I promise you, Little My Love,

Cradled so tenderly here in my arm?

A garment of prayer to our Father above,

That He will shelter you safe from all harm;

Faith that will cling to you all through the years,

Love that will never forsake you or fail,

Courage to help you to conquer all fears,
Hope that will cheer you when sorrows assail.

I cannot save you from trouble and strife,

Burdens to bear or temptations to sin;
These are our heritage here in this life,
These give us strength in our battles to win.

But I can promise you that I will give
Tenderest care, and the love of my heart,

All I can teach that will help you to live,
To serve; and nobly to carry your part.

come at some subsequent visit. One visit to Henry's home will tell you more about him than many Sundays in church school.

Now what can you do for the parents to justify your visit? You have already done much, merely by your friendly, sympathetic call. But what needs have you discovered? Would they like suggestions for a family grace which all can say at the table? Some beautiful written prayers which voice their aspirations? Some good books to read, for themselves or for their boy? Have they told you about the problem of the radio? Or the "funnies"? Or the "movies"? Or staying up late nights? Or Henry's difficulties in school? Or his failure to adjust himself with his brothers or sisters? You need not feel helpless here. *There is something written on every problem that the home faces.* You have a right to expect your pastor or your superintendent or departmental principal, or your church board of education, or your State Convention Department of Religious Education, to help you find the answer. So, even if you cannot give the answer at once, you can promise to try to get it. Be sure to keep that promise. Otherwise you are like a salesman who secures a big order and never fills it.

One last suggestion. *As soon as possible* after your visit write down your main observations. Impressions fade quickly. Little clues often lead to big conclusions. File your notes in a private file or notebook for you alone to see, except such data as you should report to your department principal, superintendent or pastor.

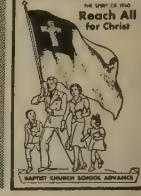
You have made a visit to a home in the name of your Teacher. It has taken time and effort, but it has been more significant than you yet know. Some day you will realize it. "... and ye visited me."—From *Massachusetts Baptist Bulletin*, January, 1940.

REPRINTS

Reprints of "Why I Believe in the Sunday School," by J. Edgar Hoover, September BAPTIST LEADER, are requested. This is splendid material for use in church school visitation. We can furnish reprints at 70 cents per 100. If you wish copies, write BAPTIST LEADER, 1701 Chestnut St., Philadelphia, Pa. "Listen, Dad!" contained in the WORK KIT, is prepared for distribution in the Church School Advance. Your church may wish to use Mr. Hoover's fine article, too.



BAPTIST CHURCH SCHOOL *Advance News*



NORTHERN BAPTIST CONVENTION
OFFICE OF THE PRESIDENT
461 East Cass Street, Cadillac, Michigan

AUGUST 16, 1940

To the Pastors and Churches of the Northern Baptist Convention

DEAR BRETHREN:

It is a great privilege to speak directly to you all concerning the importance of the Baptist Church School Advance. Enrollments for this enterprise have been very gratifying, but we shall not be satisfied until every Baptist Church School in America has enrolled.

One man said to another, "Where shall I begin?" and the answer was: "Begin at the beginning." This is our opportunity to begin at the beginning—with the education and training of the children of America. This is the one enterprise which promises the largest possible results for the future; and for its success, complete unity of thought and effort is essential. I believe that the wisdom, the timeliness, and the importance of the Church School Advance movement are clearly apparent to every member of our great constituency, and that we shall be happy to combine our resources in this effort.

"My Father worketh hitherto, and I work." In the spirit of Jesus who loved the children, let us give our best to this great movement.

Faternally yours,

E. J. MILLINGTON

From Our Daily Mail Bag

Eugene, Ore., Dr. A. J. Harms: "The Baptist Church School Advance is the best plan I know for extending the kingdom of God through our Baptist Sunday schools. Its foundation is evangelical; its structure is Leadership Training; its atmosphere is the breath of the Spirit of God upon our churches. I believe that the Baptist Church School Advance has been given our denomination under the guidance of the Holy Spirit for such a critical time as this."

Wood River, Ill., Mr. H. W. McCalby: "Our church has adopted the program of the Baptist Church School Advance. We believe this to be a very forward movement of the Convention. We are sure that the program will tend to co-ordinate and help the work of churches like ours. This is definitely the kind of unified program that is needed and you may expect our co-operation."

Fulton, N. Y., Mr. Edward E. Bugbee: "I am enthused over your plan and know that we can make it 'work.' Incidentally, we had already worked up a plan of our own to accomplish this very thing, so we are now going to merge them for the greatest possible good, adhering, of course, to the denominational plan."

Hiawatha, Kans., Rev. Frank H. Risler: "I want to have my church line up with the Baptist Church School Advance. This is a great step in the right direction. I commend our leaders for it, and pledge my support to it."

Newark, N. J., Rev. Verner I. Olson: "The ADVANCE can well be the means of bringing a new day for our entire denomination. There is hardly an ill or problem which cannot be remedied or solved by the successful prosecution of this program throughout our denomination."

Dayton, Ohio, Mr. August M. Hintz: "We are officially enrolling our church school in the ADVANCE of the Northern Baptist Convention. You will find enclosed not the one dollar requested but ten dollars for which we should like to receive as quickly as possible ten work kits of supplies for launching the program."

Mount Clemens, Mich., Rev. Harold Hayward: "I am one hundred per cent for the Baptist Advance. In Michigan we are swinging into line with the ADVANCE."

Crusaders of 1940

Through the somber shadows gleams a Light toward which Northern Baptists are marching. The Light that came to save the world from greed and hatred still shines. Crime, secularism, and all manner of evil cast their shadows over the line of march, but we move toward a better world.

As Crusaders of 1940 we need to keep in mind that much of the failure of the crusaders of old came with their division, their lack of realization of the part they were playing in the economic, social, and religious life of their day. Let us inform ourselves of the task, prepare to meet the needs, and go forward in a united effort.

Have you enrolled in our "Crusade of 1940"? October 6 marks its beginning. Let us advance together.

Planning Two Years Ahead

The idea of definite planning enters into every phase of the Baptist Church School Advance. Next week's program requires planning, as does the workers' conference of next month. Even for months ahead, programs, speakers, visitations, and workers' training classes call for planning that must be done now. In such a comprehensive program as the ADVANCE it becomes necessary to look even farther ahead. The Committee on Christian Education in virtually every state of our Northern Baptist fellowship has not only endorsed the ADVANCE program but has designated it as the major emphasis for the next two years. We have received first-hand reports of these plans because Mr. Richard Hoi-land, one of our national leaders, has been privileged to meet with many of these committees.

To the Superintendent

1. Are your teachers thoroughly acquainted with the needs, purposes, and goals of the ADVANCE? Has each one studied *Somber Shadows*?

2. Have you secured the necessary supplies: the *Work Kit*, the *Manual of Methods*, participation certificate, wall chart, poster stamps, leaflets?

3. Have you studied the *Manual of Methods*, displayed your ADVANCE posters, and distributed the ADVANCE literature among your key leaders?

4. Have you planned a program for Sunday, October 6, to launch the ADVANCE in your church school?

Baptist Leader

Children's Leader

What the Record Cards Show Us

By GRACE W. McGAVRAN

(The second of a series of articles on the problem of church school attendance.)

A WEEK went by. We met again on Monday evening, just as determined to delve into the causes of our lack of regular attendance as we had been the week before.

Someone had secured the attendance cards from the church office. (We later came to doubt the usefulness of their being kept there!) We set to work.

"I wonder," said Mrs. Smith, "how many children we have who have been absent every one of the twenty-one Sundays since Promotion Day?"

We found two in the first-year class and one in the second-year. On our piece of graph paper we left three long rows of twenty-one Sundays entirely blank.

"How many children have attended on just one Sunday?"

We marked an X in each of the rows for such children.

Then we went on and on, through our whole long roll. And at the end of our work our graph made a picture which surprised us.

We could draw an almost diagonal line through that graph. A full half of the block of time that the church had set aside for the religious training of its primary children was being left unused by them. In other words the work of the primary department in its first-session period was being less than 50 per cent effective, in the merely external matter of physical presence. Our chart did not take into account tardiness, time wasted either by pupil or teacher, worship and study made ineffective by long laps of absence and consequent unfamiliarity with materials and ideas.

Three children had not been there at all. No child had had perfect attendance. No child had been there more than eighteen Sundays out of the twenty-one.

Further, spasmodic attendance did not show up on our graph. For instance, the child who was present on five consecutive Sundays probably gained more than the children who were there one Sunday a month.

We turned to the fifteen points of action for improving attendance which

we had adopted.¹ We now had our attendance picture. From it we could secure our list of those who were 75 per cent or higher in attendance. It was from this group that we hoped to secure almost perfect attendance. The incentives to regular going-to-Sunday-school were already present in their lives.

In our case, this group would include those children who had been present fifteen or more Sundays out of the twenty-one. There were nine children in this group. Nine out of an enrollment of fifty, or just under 20 per cent.

Five of these were third-year children. Four were second-year. Not one first-year child—we looked at our chart again—had been present more than eleven Sundays out of the twenty-one.

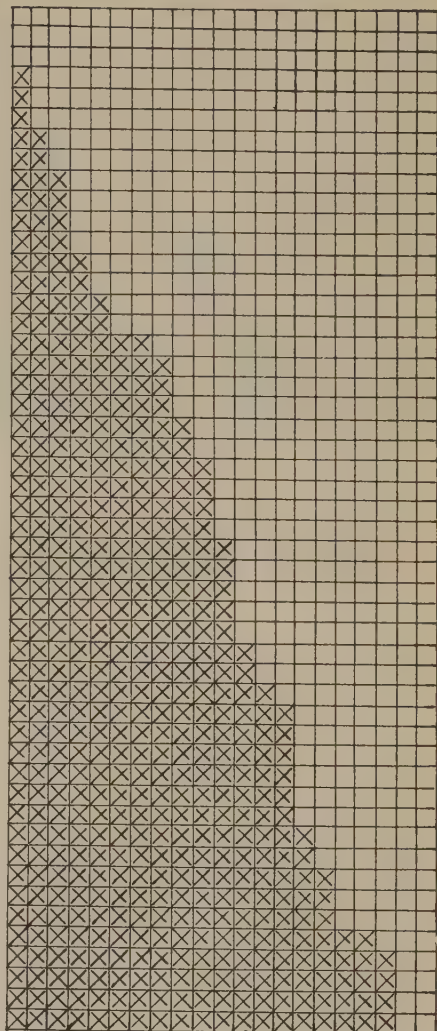
Our attendance picture then was helpful for the department. But we needed to have a similar picture for each teacher, from which she could see her own class attendance problem. Each teacher agreed to make such a picture before our next meeting.

Well, what should be our first practical step toward the improvement of that attendance picture in the next twenty-one weeks? One of our points was to secure the co-operation of the parents in helping the children to attend more regularly. Would our picture of attendance help them to see what their co-operation might do?

There were two ways of reaching them. Many of them were in a certain adult class. A large copy of the graph might be made and a personal talk be given the class on what the department was trying to do, and how it was hindered by irregular and spasmodic attendance. Or, a small picture of the graph might be mimeographed and sent to each child's parents with a letter. That would reach all, with a less personal appeal, but calling might later supply that. We decided to wait a week or two before determining which method would be more effective.

We had listed on our plan for action the need for calling and for cards and

¹ See "A Straight Look at Attendance" in the September issue.



THE ATTENDANCE RECORD OF FIFTY CHILDREN FOR TWENTY-ONE SUNDAYS

telephone calls. We found, as we looked at ourselves realistically, that every teacher and helper in the department including the superintendent was a business woman with full-time work. Yes, there was one exception to that. Three of them, in addition, had heavy family responsibilities. We admitted that we might agree to do calling, but that when we really began to say "when?" we could not get it done.

So our one teacher agreed to call, and the rest of us agreed to telephone and write cards and notes. We realized that calling was perhaps the only effective thing to do, but we felt it was better to know we weren't doing it, than to pretend that we were.

One thing had happened on Sunday morning which we felt it wise to analyze. A new child had come into the department.

(Please turn to page 27)



ENJOYING THE FRUITS OF THEIR LABOR THESE BOYS AND GIRLS READ INTERESTING AND HELPFUL BOOKS AND MAGAZINES IN THE ATTRACTIVE LIBRARY CORNER OF THEIR DEPARTMENT IN CHURCH SCHOOL. THE BOOKS ARE FILED BY SUBJECT ON SHELVES LABELED IN COLORS APPROPRIATE TO THE SEASON. RULES FOR THE CONDUCT OF THE CHILDREN AND SPECIAL RULES FOR THE LIBRARIAN, AS WELL AS BITS OF ART AND POETRY, ADORN THE WALL

Developing a Library Center

By ALICE BARTELLI

NOTHING stimulates interest in reading more than an attractive browsing corner where children may examine different books. While a library center lends itself well to the public school situation it may be just as successful in a church school, a club, or anywhere that children may gather. The expense need not be a deterring factor for the total cost of our library was under two dollars for the paint from the five-and-ten-cent store.

In planning our library, I found that nearly every child was familiar with the public library, so they were able to suggest what would be needed. Otherwise, we would have visited a public library. As we discussed how we might plan a library for our room someone said we would need library tables, other pupils said chairs, others suggested books, a librarian's desk, and bookcases.

We chose committees to find the materials needed. One group of children living near the stores, with the chairman acting as spokesman, collected orange crates. Another committee was responsible for bringing the tools. With our materials assembled we were now ready to build the furniture.

By removing the ends of crates and sawing the sides halfway down, the boys easily made eight chairs. Then

we sandpapered the rough edges and applied two coats of bright green paint to each.

If it seems desirable the chairs can be made stronger by nailing to the back the thick board that may be pushed out of the top of the crate. The open space at the bottom also can be reinforced by inserting a piece of board between the two lower front sides.

An interested parent gave us another type of chair that was made by sawing the sides across halfway between the top and middle leaving arms. Along the top of the arm is nailed a small board that extends to the back.

We made other armchairs by sawing the boards diagonally as illustrated in the large photograph above.

To make the modernistic bookcases we took three orange crates, cut one in half and placed it between the two whole ones. The tables were very simple, consisting only of a board for the top, and four legs.

When all were painted and ready to be placed we first discussed where the light should be when we read. We considered our floor space, and tried to imagine which corner would be the most attractive. Following these discussions, we arranged all books of the same kind on one shelf and made appropriate labels.

The books included Animal Stories, Fairy Tales, Indian Stories, Adventure Stories, Fables, Games, Plays, and miscellaneous. In a church schoolroom the classification might be Bible Stories, World Friendship Stories, Stories of Helpers, Stories of Children. Labels can

TO MAKE MODERNISTIC BOOKCASES HALF A CRATE IS PLACED BETWEEN TWO WHOLE ONES



be changed from time to time in keeping with the season. We first chose orange for the labels to suggest the falling leaves since the season was fall. At Christmas they were changed to red, and in spring they were yellow. Color seems to be a very important factor in holding children's interest. For our magazine table some children contributed some back numbers of magazines such as *Child Life*, *Playmate*, and *My Weekly Reader*. In a church school the paper *Story World* surely would be added.

A few books from the children's homes were loaned to us for the school year. Naturally this necessitated taking the best care of the borrowed property so we formulated rules for the care of books. These we printed to hang up as a daily reminder.

We are very fortunate in having a fine public library which sends us every month a basket containing twenty-five books with plenty of first-grade books so that the slow readers can find enjoyment at their reading level. I believe that many church schools also could borrow from their public libraries.

To beautify the walls of our reading center we all looked for pictures and pasted them on pretty harmonizing colored paper. Some of the pictures were of children reading, mothers reading to their children, and children reading in a public library. Then we drew pictures from stories we read to hang on the walls. The Three Bears were stiff-legged but represented the interest of a child who, though she liked to draw, previously had cared little for books. It wasn't long before Red Riding Hood brightened the wall. Illustrations of Bible stories might take the form of murals drawn by the children on the back of rolls of wallpaper or wrapping paper.

Four-line verses about books were printed and hung on the wall at the back of the librarian's desk. One verse was:

A book's a magic sort of thing,
That makes you sailor, chief or king;
When I am old and own a shelf,
I think I'll own a book myself.

—MARY CAROLYN DAVIS

Occasionally signs appeared such as:

*Have you read this?
These books will be given out next week.
Look for stories about birds.
Can you find a play about Lincoln?*

Tiny ivy plants placed on the bookcases, and a little plant on the librarian's desk, added beauty to the corner. Now bouquets picked and carefully arranged by the children make it seem to belong to them.

Our first librarian was chosen for her qualities of reliability, accuracy, and leadership. Each week since then a different pupil has been chosen who has some of the qualities of that first exceptional librarian. He sees that the books and signs are straight and is responsible for the good appearance of the place. He sometimes taps on the shoulder of one who forgets to be thoughtful of the rights of other occupants of the library corner.

The development of a reading center has been very profitable partly because the process of adding to and using the library goes on indefinitely; new books appear from time to time, new flowers decorate the bookcases, better pictures are found or made for decoration, and groups of children turn daily to the library for answers to specific problems and for enjoyment.

The Books We Read

By Frances McKinnon Morton

WE have become so concerned about conditioning our bodies that if the subject of diet or health is brought up in almost any group of people it awakens immediate interest. We are finding out that what, how, and when we eat has so much to do with the health and the consequent usefulness of our bodies that we must keep ourselves well informed on the subject or suffer useless pain and physical defeat. If we do not become too absorbed in our own welfare, this interest in health is very wholesome and should bring its reward in the human race of tomorrow.

I do sometimes wonder, though, at how careless otherwise intelligent people are about the books they read. Reading feeds the mind and spirit as truly as food sustains the body; the type of mental and spiritual diet we absorb through books and magazines is of even greater importance than food. Often when we know better we will nibble sweets between meals; with the same carelessness we will read the book nearest at hand, or most popular, knowing that it is giving us anything but a fitting diet for our mental and spiritual needs.

We should be able to read a book aloud in a group of friends without blushing for its vulgarity. Even when we read in solitude a book never should make us blush or waste time in sifting a little truth out of a mass of error and indecency.

Books are the food we offer our hearts and minds. We certainly should be intelligently selective in choosing them. There is no use in finishing any book which does not stimulate us to better and more useful living.

THE TOTAL COST OF OUR LIBRARY WAS UNDER TWO DOLLARS, INCLUDING THE PAINT, PURCHASED FROM THE FIVE-AND-TEN-CENT STORE

TINY IVY PLANTS ARRANGED ON THE BOOKCASES, ALSO A LITTLE PLANT PLACED ON THE LIBRARIAN'S DESK, ADDED BEAUTY





Saying "Thank You" for Courtesies

THIS IS HOW WE DID IT:

1. NEW CHILDREN RECEIVE WELCOME NECKLACES ON PROMOTION SUNDAY.

2. A NEW FIRST-YEAR CLASS IS PRESENTED WITH A GREETING CARD. THE FIRST-YEAR BOYS AND GIRLS DRAW PICTURES OF WELCOME NECKLACES, GREETING CARDS, AND DECORATED CHAIRS FOR "THANK YOU" LETTERS.

3. THEY CHOOSE THE BEST PICTURES FOR LETTERS TO SEND TO SECOND-YEAR AND THIRD-YEAR CLASSES.

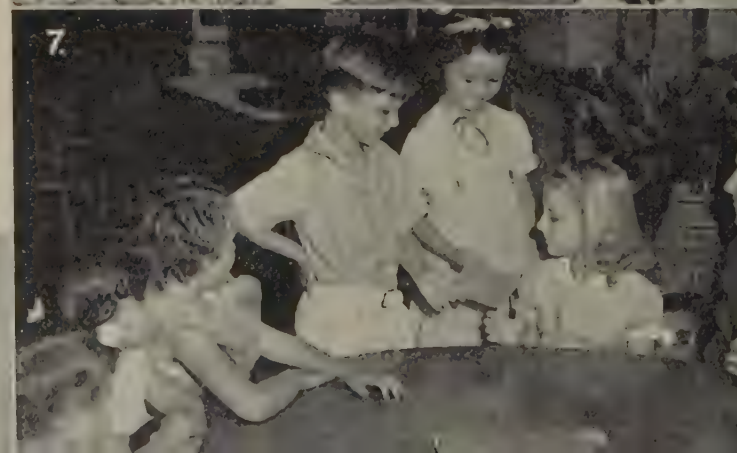
4. THE TEACHER WRITES AS THEY DICTATE THEIR "THANK YOU." THE FIRST-GRADE CHILDREN SIGN THEIR NAMES.

5. THE PICTURE "THANK YOU" LETTERS ARE DELIVERED THE FOLLOWING SUNDAY.



ARRANGED
BY
NAN HEFLIN

PHOTOGRAPHS
BY
RALPH BERRY



How Can the Church Help the Babies?

By MARGARET M. CLEMENS

The Church's Responsibility

In its highest sense the church is a fellowship of young and old—a family group united by a common loyalty. In such a family group the older and more experienced members must be concerned with the nurture of the younger ones.

But one important part of our responsibility as older church members often is neglected. We forget that the church is the church of the babies as well as of the children, youth and adults. Though they are not yet members of the church in the ordinarily accepted meaning of that term, they are members of the church family, and as such are entitled to its most thoughtful planning.

Consider how the babies most often share in the nurture given by the church. Usually there is a nursery department, often known by the older term, cradle roll. When a new baby arrives in a church family the nursery visitor calls, secures the enrollment of the baby as a nursery or a cradle roll member, and presents a small certificate. There is not much more contact than this in many cases until the baby is old enough to be brought to the church school.

The Importance of Early Childhood

So much is a fair start, but it by no means discharges the church's responsibility to its youngest ones. Educators are reminding us today that education begins at birth, and that the earliest years are the ones that have the greatest influence upon the individual. If this be true the church has a great opportunity to help parents to build into their children's lives and habits the foundation that will make possible stable Christian personalities when they are grown.

Of course the church cannot take over the function and responsibility of the home. That would be as undesirable as it is impossible. If the home functioned perfectly, if all homes were secure and Christian, and if all parents were sufficiently wise and understanding, there would be little for the church to do in this field. The sad truth is that the average home of today falls far short of the Christian ideal, and even many well-meaning parents, who sincerely want the best for their children, have had little training for the responsibilities of Christian parenthood.

Function of the Nursery Department

The nursery department workers of the church are logically the ones to initiate contacts with the parents of

young children, but the entire church program of parent education need not center in this department. The function of the nursery department is a threefold one: first, to establish friendly relations with the home; second, to help parents in understanding and guiding their children; and third, to make provision for the little children under four who may be brought to the services of the church.

Friendly Contacts Are Worth While

The first two of these purposes involve direct work with the home. Even if the nursery department did little more than carry the interest and friendliness of the church into the homes, it would be important and worth-while work. It is easy for young married people to lose the habit of church attendance. The coming of the children usually keeps one or both of them at home on Sunday morning. Drifting away from the church is a natural sequence. On the other hand, it is a time when the home usually is open to the influence of the church. Most parents desire the best for their children and they are responsive to sincere and friendly interest. Countless young couples have been brought into the church, or brought back to it, because they have felt that they did not want their children to grow up without the church's influence.

Friendliness Plus Helpful Guidance

But the nursery department program that stops with mere friendly contacts is falling far short of its possibilities. Most young parents need some help and counsel on the new problems they are meeting from day to day. They appreciate a nursery department visitor who is a wise, understanding, and above all, tactful friend. If worth-while opportunities are arranged, parents profit greatly by getting together with other parents and leaders to discuss common problems.

This is the first of a series of ten articles on the work of the Nursery Department. They are planned especially for home study or for use in a Workers' Conference

Many successful nursery department visitors find that some of their most helpful calls are made before the babies' arrival. An understanding friend is welcome at this time, and in some communities where the mothers do not read widely and cannot afford the constant care of a physician, very practical help can be extended. Books such as *Getting Ready To Be a Mother*, by Carolyn Conant Van Blarcom, and *Prospective Mother*, by Josiah Morris Slemmons, offer definite guidance at this point as do the government bulletins from the Children's Bureau of the Department of Labor, "Pre-Natal Care," and "Infant Care," and the ten-cent pamphlet, "The Expectant Mother in the House of Health," from the American Child Health Association.

In homes where there are babies many problems arise that have to do with physical needs. The wise nursery visitor remembers that Jesus never separated his physical from his spiritual ministry, and makes herself as familiar as possible with the physical needs of early childhood. A wealth of good books, magazines and pamphlets are available to help her at this point, and she not only collects and studies them herself, but also passes them around as they are needed in the homes she visits. A visitor is truly working with God when she helps a mother to keep her child in good physical condition by giving advice on good food and rest habits, by making suggestions regarding suitable play equipment, by influencing her to attend to vaccination and inoculation routines, and by being ready with information regarding helpful advances in medical science.

More difficult, but just as important problems are those in the field of behavior. Problems of discipline, fear, truth-telling, and sex-education require not only sound knowledge on the subjects themselves, but an understanding of child nature as well. Tact is especially important because often parents are so identified with their children that they cannot look at behavior problems objectively.

In the religious nurture of the little child the nursery visitor has a special contribution to make, and parents turn to her naturally with such questions as "When should religious education begin?" "How shall I teach my child to pray?" "Where can I find good Bible story materials?" "When should I take my child to the church school?" To



BIRTHDAY WONDER

By Mabel Niedermeyer

I'm feeling very solemn,
I am one year old today.
Mother talked with me about it
In her chummy sort of way,
And I felt sure I understood;
But now—what shall I say?

Is this the cake she talked about?
I'll touch it once and see;
I've never tasted cake before,
Can this be *all* for me?
I'll give her some, and Daddy, too,
There's plenty here for three.

I guess this is the candle;
It's big for just one year.
I think that I can pull it out
If I take hold right here,
And then the party can begin
And I won't feel so queer.

equip herself for this kind of leadership the worker will want to read one or more of the denominational magazines dealing with the religious nurture of children and the various books and pamphlets dealing with religious training of little children.

The nursery visitor is not only ready to give help to parents, but she is ready to seek help from them. She can learn much from the understanding guidance which wise parents give to their children. Likewise she is always sympathetic toward their suggestions regarding the work of the church. With their suggestions and help she may initiate parents' meetings, a parents' class, or a parents' library.

A Parents' Library

A parents' library is an excellent enterprise for a church to undertake in its work with the homes. A library shelf established by the church and kept in circulation by the nursery department visitor can be a fruitful service. In one church sixteen interested parents contributed one dollar each to get such a library started.

Parents' Meetings and Study Groups

The more formal means of parent education, such as classes, meetings and study groups, are usually a responsibility of the church as a whole. Nevertheless, because of her intimate contacts with the homes and her knowledge of the needs of both parents and children, the nursery department visitor is a valuable member of a Parent Education Committee, or it may be she who talks with the pastor and helps to initiate some worth-while plans.

Parents' meetings may be regular monthly or quarterly meetings or they may take the form of teas and parties

held on special occasions. They should be planned carefully so that there is not only a friendly social hour but also a worth-while discussion on some topic which is of genuine interest and concern to the parents. The same careful planning and skilled leadership is necessary for parents' study classes. These may meet at the regular church school hour, in a leadership education school, on the monthly "church night" or at some other convenient time. Fathers as well as mothers should be urged to attend, and a regular course of study should be pursued.

The Church Nursery

Very often the nursery department sponsors a church nursery, where babies may be cared for while their parents attend the services of the church or church school. The church nursery should not be confused with the nursery class which will be discussed in later articles. The nursery cares for younger children than the nursery class, and in it there is no attempt to follow a course of lessons or carry out a program of education. It is frankly a service to parents, but if it is undertaken it is exceedingly important that the needs of the babies be made the basis for all planning.

A light, airy, and spotlessly clean room is necessary. A clean, soft rug, several small cribs, a few little chairs, and some toys suitable for very little children are necessary equipment. The nursery should never be in charge of young inexperienced helpers, but should be supervised by a woman who understands the nature and needs of babies.

Leadership

With a task as important as that of directing the work of the nursery department we may ask ourselves what kind of

leadership will be required. Visiting in the homes of the babies is usually the direct responsibility of the nursery department, and is supervised by the nursery department superintendent. If the field is large she may need to divide it into districts with an assistant responsible for each. It should be remembered, however, that it would be better even to have fewer calls than to have the church represented in this important piece of work by an unsuitable person.

This is a field where an older woman, who has kept herself growing as the years have passed, can make a valuable contribution. A woman who has been a mother herself is "accepted" by other mothers in the discussion of child problems in a way that is almost impossible for one without that experience. Added to that must be tact, sympathy and love, and that integrity of Christian character which will help her always to represent her church worthily and hold the confidences of the home as sacred. Special training for the work is a great asset, and courses in parent and nursery education in leadership training schools of religious education, or in general education contribute immeasurably to good leadership. The leader's own willingness to read and study and observe, however, can do much to make up for deficiencies in specialized training.

Church and Home—A Partnership

The church and the home are dependent upon each other and are partners in the great task of giving religious nurture to the children. The church that reaches out a friendly and helpful hand to the parents of little children can do much, not only to insure its own future, but also to stabilize life and emphasize Christian ideals in these changing and difficult currents of our present-day life.

"She Openeth Her Mouth with Wisdom"

By RUTH BOTTORFF HUNTER

I REMEMBER the teacher I had as a beginner. Not when I was a beginner, perhaps, but as a friend through my life. She was a gracious, sweet-faced, motherly woman, with a captivating smile. She is gone now. I remember the room, too. Not as a beginner, but as I visit it today and picture it as it was then—high windows, rather dark inside and large. I imagine we received only little picture cards, for there were few large pictures. One would not want to duplicate such a room. But such a character as that teacher's is hard to find. I would rather see such a teacher in such a room now than the one which I saw recently in a modern setting.

As I entered this beginner room, a lovely, light, airy, attractive place, with modern tables, chairs, picture screen, and piano, I found a few children seated in a row, trying to sing. A young man was at the piano. He was a noble character, trying to bridge the gap, and guiding the children as best he knew. The children had come, but where were their leaders? The young man was willing in until the teacher arrived. A

little later a young woman entered. The young man excused himself and she took his place at the piano. "What would you like to sing?" she asked. Several attempts were made by the children to sing the songs, but the boys gave no support, and one little girl had a misplaced voice, which badly marred the soft, sweet voices of the others. A song was suggested by one child but the teacher did not know it. Before long I discovered that the regular leader was away and an assistant was in charge. She said, "I don't know that song. I'll have to take the book home and practice the music."

Then, as she closed the book, went to the closet and brought out the class-book, marked it, took the offering (one child didn't want to put his money in the plate) and turning to the children she asked, "What is the lesson today? . . . If you don't know, I'll read it to you." Opening the quarterly that lay on the table she read the story. Then she asked, "What would you like to color?" A ten-cent-store color book and crayons came from the closet board (the pictures had no relation whatever with even

the story) and each child chose his picture to color. Little was said from that time on, except some words of admiration from the teacher for the work being done, or a comment now and again to one little boy who didn't want to come to the table, didn't want to color his picture, because he was "too tired." The bell rang down the hall, the children put on their wraps, took their leaflets, and the teacher said, "Come back next Sunday."

Come back for what? Here was a room with good equipment, but because there was no competent leader the children went away spiritually hungry.

I visited the next department the following Sunday. Here I found an attractive room. Not as light as the last, but well equipped with toys, including doll, bed, dishes, balls, tables, chairs, hobby-horse for the timid new child, books, paper, and crayons. Here I found three competent leaders guiding the children in their free play, in their worship and in their activities about the tables. The soft music of the piano called the children from play. The children and helpers sang songs of praise, a story was told, there was conversation about God's love and care. This leader seemed to have a definite plan but made it flexible, dealing with the individual children in their needs. Her helpers were patient and smiling, guiding the children with their drawings, not forcing ideas upon them but suggesting when the children's ideas gave out. A more varied procedure might have been followed but such a school was far in advance of the planless one.

The third beginner group was visited a little later. I arrived ahead of most of the children. I do not say before the session began for the period begins when the first child has arrived. Such was the case here. Davy was picking up some crayons which he had spilled. Apparently tired of the task he said, "But I don't want to." "I know you will help me even if you don't want to," said the leader. Davy busied himself around the room. A little later, "You are going to help me pick up the crayons." Davy, trying to whistle, began to pick them up. Then he was off to something else. "Would you get out the blocks for the children?" asked the leader. This he did. Then he helped to arrange some chairs, and asked, "Will this be all right?" When his interests turned into channels not so helpful she said, "You are going to be helpful today."

(Please turn to page 29)



A PRACTICAL PIECE OF EQUIPMENT

YEARS AGO IN OUR BEGINNER DEPARTMENT, WE HUNG WRAPS ON NAILS OR ODD HOOKS ON CHAIRS. NOW OUR CLOAK RACK, CONSTRUCTED BY ONE OF OUR CHURCH WORKERS, IS A JOY. WITH HOOKS ON BOTH SIDES AND A PLACE AT THE BASE FOR RUBBERS, IT ACCOMMODATES MANY WRAPS. IT IS MOUNTED ON CASTERS SO THAT IT CAN BE MOVED TO ANY PART OF THE ROOM.—*Flora E. Beck.*

As the Primary Children Worship

By MARGARET S. WARD

IN many churches the first Sunday in October marks the beginning of a new church school year. The first-year children are apt to feel strange until they become better acquainted with their teachers and the other children. Part of this strangeness may be due to the fact that the worship in the primary department often is more formal than they have been accustomed to in the beginner department. For the first three Sundays, at least, the primary leader should plan only the simplest worship experiences which will help these new children to understand the different parts of the program. Then on the last Sunday the group may be ready for the formal worship service suggested.

Little children are very sensitive to changes in nature. Only occasionally have we thought to use the autumn season to arouse their gratitude for God's creation of beauty and for his loving plan for preserving his little creatures, plants, and children throughout the long winter. We have chosen for the worship theme, "Worshiping in God's Beautiful Autumn World," because not only will this interest the youngest children,

but it can best be developed through spontaneous worship experiences.

1. New Friends in the Autumntime

CONVERSATION. What season of the year is this? Every fall or autumn a new group of children comes into our Primary Department from the Beginner Department. We are always happy to welcome these first-year children, because it brings us all a chance to make some new friends.

Friends like to be and to do things together. What can friends do together in the church school? (Let the children mention such activities as: sing, listen to stories, look at pictures, learn Bible verses, pray, bring an offering, make things, draw.) Which of these help us best to think about God?

SINGING FAVORITE SONGS. Let the first-year children suggest a song they would like to sing. Perhaps they know "Friends."¹ The older children may sing it with them the second time. Then the younger children may listen while the second- and third-year children sing one of their favorite songs. If they know a song about the autumn, suggest that

they sing this one now. If the children do not know an autumn song, now would be a good time to learn one of the following: "The Summer Days Are Ended,"¹ "Hymn for the Autumn,"² "Autumn Day,"³ "Autumn."⁴

OFFERING, following the usual plan. Probably this will need first to be explained briefly to the new children.

PRAYER. Thank God for the new friends they may make in the autumn-time. Ask for his help to be kind, helpful and loving to these new friends.

2. Bright Autumn Colors

LEADER. All during this month of October we shall be thinking about God's beautiful autumn world. Today we are to hear a story of one of the loveliest gifts the autumn brings.

STORY. "The Autumn Ride."

"Who would like a drive into the country?" asked Daddy right after lunch.

He didn't need to ask twice, for Mother and Tommy and Nan were more than willing. "It's such lovely October weather that we wouldn't miss driving for anything," they all said.

"This is the time of year when the trees are dressed in bright colors," said Mother.

Daddy took a quiet little country road and drove along it slowly.

"What pretty yellow trees!" said Nan. She was looking at a couple of tall, well-shaped trees standing close by the roadside, whose leaves were a bright yellow.

"Do you know what these trees are?" asked Daddy. "They are hickories, and maybe we can pick up a few nuts beneath them."

That idea pleased Tommy and Nan, so Daddy stopped the car. They found that most of the nuts were still high in the tree, though, and so they had to be satisfied with just a few.

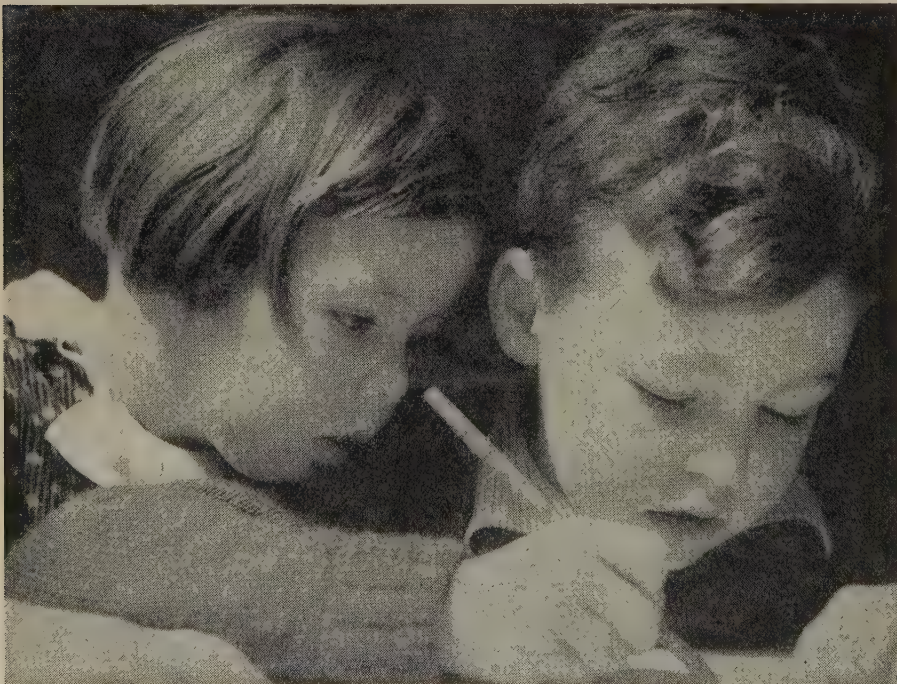
"I'm more pleased with the hickory leaves," declared Mother.

They drove on again, stopping a second time to enjoy a scarlet Virginia creeper that was climbing an old stone wall.

"These scarlet leaves are gorgeous," Mother said.

Presently Daddy stopped the car at a small stream that wound lazily in and out. "Let's just sit and look awhile," he said.

It was a lovely sight, for in the low meadow close to the quiet stream were clumps of swamp-maples, with their red leaves that made them the gayest trees of any that the family had seen that after-



Suppomer, from Monkmeier

Meseems it renders God great joy to see
Hands stirring after his creatively,
Yea, that he even left a part undone
That we might finish that by him begun,
And help him with our efforts to erect
His house, as masons help an architect.

—AUTHOR UNKNOWN

noon. There were trees with yellow leaves, too, and on the high ground at one side were russet-brown oaks.

"It's like a picture, Daddy," said Nan. "Yes, that's what it is," gently answered Daddy. "It is a picture that our Father God painted for us."

That helped each one enjoy the red swamp-maples and all the other autumn scenes still more, because they were thinking of the Great Artist who had richly colored them.—GRACE HELEN DAVIS, in *Story World*.

ENJOYING AUTUMN BEAUTY. Pictures of autumn scenes should be hung around the room. Brightly colored leaves, berries, fruits, and fall flowers may be arranged on a low table. Encourage the children to talk about the pretty fall colors they have seen. If there is a beautiful tree hedge near by the children might go quietly to the window or outside to enjoy it.

APPRECIATING A BIBLE VERSE. Read thoughtfully Ecclesiastes 3:11a.

LEARNING AN AUTUMN SONG. The song learned last week may be sung again.

AN AUTUMN PRAYER. Do you not feel like thanking God for the beautiful colors we see each fall? Someone else felt that way, and he made his prayer like a poem. Will you bow your heads and think how beautifully these words say thank-you to God?

I am thankful I have eyes to see
Every glowing autumn tree,
I am thankful I have ears to hear
Their fluttering when the wind comes near.

I am thankful I can smell the air
Sweet with leaf-smoke everywhere,
I am thankful to taste fruits ripe and mellow,
Thankful to touch leaves golden yellow.

For these five senses I thank you so!
You gave them, God, that I might know
What autumn artwork you've displayed,
What a wonderful, beautiful world
you've made!

—ERMALD EATON, in *Story World*.
OFFERING.

3. The Birds Fly South

NATURE MUSIC. "The Flying Bird."¹
LEARNING TO LISTEN TO NATURE MUSIC. Some of you may have wondered why our pianist played just now. Those who were in our department last year will remember that often we listened to some beautiful music because it helped us to be quiet and to think about God. This music is about flying birds. Listen again and see if it makes you think of birds flying through the blue sky. (The music repeated.)

Where are the birds going now?
Have you seen any birds flying south,
Like great flocks of ducks or geese?
Why do they go south? How do they

know when it is time to fly south? (Mention that this is the wonderful way in which God helps to care for his little creatures before the cold winter comes. Suggest that they listen again to the music and think of the thousands of birds making their migration southward.)

CONVERSATION. In what other ways does God plan to take care of his little creatures in the autumn? (Have a number of pictures around the room showing the way seeds are scattered and hidden in the ground to make new trees, flowers and fruits next spring, of squirrels gathering nuts, of other animals getting ready for winter, of farmers bringing in the harvest of fruits and vegetables. A number of children may choose a picture and tell what they know about it. Read this poem, "October," to re-emphasize that this is all part of God's plan.)

Brown seeds snuggle to the ground,
Bright leaves flutter softly round,
Make for them a cover;
Squirrels whisk gaily through the trees
Gathering nuts, while busy bees
In their hives now hover;

Wiggling worms in cocoons snug,
And even every little bug,
Knows that summer's over.
To all God has been so good,
Has given beauty, homes, and food,
In this gay October.

—BERTHA C. ANDERSON, in *Children's Leader*.

SINGING THE AUTUMN SONG.

PRAYER. Thank God for the wonderful way in which he cares for his children and little creatures at this season.

4. Worshiping in God's Beautiful Autumn World

The following worship service may be planned by the primary leader with the help of the third-year children. No new materials should be introduced, but only the materials that have been learned during the previous three weeks should be used. In the worship center a beautiful autumn picture may be placed with leaves, berries or fruits arranged attractively around it.

QUIET NATURE MUSIC. "The Flying Bird."¹

SCRIPTURE. Ecclesiastes 3:11a.

OUR AUTUMN SONG.

DISCUSSION. "God's Autumn Gifts." Let the children recall all the different things that God gives in the autumntime. Favorite pictures may be enjoyed again.

PRAYER POEM. "An Autumn Prayer" or "October."

OFFERING.

¹Worship and Conduct Songs for Beginners and Primaries.

²Primary Music and Worship.

³Songs for Little People.

⁴Melodies.

WHAT THE RECORD CARDS TELL US

(Concluded from page 19)

ment. We recognized that what happens from the moment a new child comes into the building till he leaves it on a first morning would have some effect on his future attendance.

What had happened in connection with that new child? We recalled the child's experience. He must have wandered into the beginner room, for the teacher from there had brought him to us. The superintendent welcomed him and took him to his teacher. She helped him off with his coat. He was made welcome by the other children. When the time came to go into the main room for worship, he willingly clung to the teacher's hand and sat beside her. He was surprised and pleased when he was named to the children and asked to stand while a welcome song was sung to him. He had left his offering in his coat pocket, but a whispered reassurance from the teacher about putting it in afterward relieved his mind on that score. Class was a happy time. He was given the coveted privilege of handing the class envelope to the secretary and heard, if he did not fully get, her name. When his mother came to get him, his teacher seized the opportunity of chatting with her for a few minutes. The child went happily off to church with his mother and a friendly contact between a new family and our church family had been established.

We rather liked what we had done. Yet we knew that we did not always manage so well with newcomers. We decided that the secretary should, if possible, greet the new child first, and find out where he was placed in school, and other facts about him. We wanted our secretary to be on as friendly a basis with the children as were the teachers. It could be a much more leisurely first contact than a busy teacher might be able to make. And we must be very sure to meet the mothers, too.

We looked at the clock. It was far past time for us to adjourn. We were astounded at the time it had taken to make that attendance picture and to talk over those few points. Quite evidently it was going to take time just to plan what we should do, much less carry it out. Well, if we were to fill up that 50 per cent blank in our picture, it would be worth time and effort and hard work.

The half-empty attendance picture must be changed. Our church was not reaching the children when such a condition prevailed. We went home full of thought.

(To be continued)

Junior Worship Services

October: "The Lord's Prayer"

By DOROTHY W. PEASE

MOST junior boys and girls repeat the Lord's Prayer frequently in public school, in church or church school, or in their own devotions. We assume that frequency guarantees familiarity and that familiarity engenders understanding. A study of the actual situation, however, reveals that often juniors have little or no appreciation of the words they so glibly repeat.

A series of worship services may be planned to aid in interpreting the several petitions in the prayer. They will run through October and most of November. It will be helpful, before the series is introduced, to ask all of the pupils to write the prayer with no help, even in spelling, from their teachers. The principal can judge from the spelling and phrasing whether or not the pupils sense its meaning. If the prayer is written again at the conclusion of the series definite improvement should be noted.

A large copy of Hofmann's "Christ in Gethsemane" will make an appropriate picture for the worship center. The stories, brief synopses of which are included here, will be found in *The Kingdom of Love*, by Blanche Carrier. The new *Hymns for Junior Worship* is used throughout the series.

1. "Our Father"

CALL TO WORSHIP.

Oh give thanks unto the Lord; for he is good;

For his lovingkindness endureth for ever.

—Ps. 118: 1

HYMN. "Praise to God, Immortal Praise."

SCRIPTURE. Matthew 6: 5-13.

CHANT. "The Lord's Prayer."

STORY. "Our Father."

The girls in Miss Miller's room were excited because she had asked them to be friendly to Lucille, a Chinese girl who had just come to their school. They imagined all sorts of things about Lucille and decided that they couldn't take her into their group or even be seen speaking to her.

A few weeks later Helen saw Lucille's tear-stained face looking up at the picture of "The Appeal to the Great Spirit" and heard her say in a low voice, "Our Father, who art in heaven. Our Father—yours and mine and—theirs, too." Helen was ashamed, for of course God was Lucille's Father and he must feel

sorrowful about the way his other children had been treating her. She put her arm around Lucille and said, "Your Father and mine. Will you come down and play with us?"¹

PRAYER.

HYMN. "God Loves His Children Everywhere."

OFFERING SERVICE.

2. "Hallowed Be Thy Name"

CALL TO WORSHIP. Holy, holy, holy is the Lord of Hosts: the whole earth is full of his glory.—Isa. 6: 3.

HYMN. "Holy, Holy, Holy." (Nicaea.)

LORD'S PRAYER.

SCRIPTURE. Exodus 20: 7; Leviticus 19: 12; Matthew 5: 33-37.

HYMN. "All Glory, Laud and Honor."

STORY. "Hallowed Be Thy Name."

Don, captain of the Black Hawks, left his place on third base and walked off the field because the pitcher for the Pirates became angry and used God's name when he struck a foul. Don had already told his teammates that God's name could not be used that way on their field because God was a very special friend of his.

The Pirates called Don a poor sport but the umpire told them how Don's family had become separated for months in a large city and how God had answered their prayers and had brought them together. His name was very sacred to them and they would not allow it to be insulted. The captain of the Pirates then announced, "The game is postponed until tomorrow night. Tell Don we will honor that name, too."¹

PRAYER.

RESPONSE. "Holy, Holy, Holy." (Sanctus.)

3. "Thy Kingdom Come, Thy Will Be Done"

CALL TO WORSHIP. Make a joyful noise unto God, all ye lands; sing forth the honor of his name; make His praise glorious.

HYMN. "All People That on Earth Do Dwell."

INVOCATION.

CHANT. "The Lord's Prayer."

SCRIPTURE. Psalm 115.

HYMN. "Jesus Shall Reign."

STORY. "Thy Kingdom Come."

Carlos was chosen to take the part of Lincoln in the Armistice Day parade, although Harold had hoped to have it. The disappointment led to bitter feeling and a fight after the parade was over,

the Europeans siding with Carlos, the Americans with Harold. Only Howard refused to take sides.

The next day threatened to be a stormy one, but instead Carlos and his friends lost no opportunity to show kindness to the others. "Howard told us about the kingdom of God that Jesus talked about and we have decided to join it. We have to kill the hate in our hearts and put love and kindness in its place."

Finally Harold replied, "I go to church, but I never knew before that this was what Jesus meant when he said, 'Thy kingdom come, thy will be done, on earth.'"¹

PRAYER.

HYMN. "In Christ There Is No East or West."

4. "Give Us This Day Our Daily Bread"

CALL TO WORSHIP.

Praise ye the Lord.

Oh give thanks unto the Lord; for he is good

He causeth the grass to grow for the cattle,

And herb for the service of man; That he may bring forth food out of the earth.

—Ps. 106: 1; 104: 14

HYMN. "Praise God from Whom All Blessings Flow."

LORD'S PRAYER.

HYMN. "O Master-Workman of the Race."

SCRIPTURE. Matthew 7: 7-12.

STORY. "Our Daily Bread."

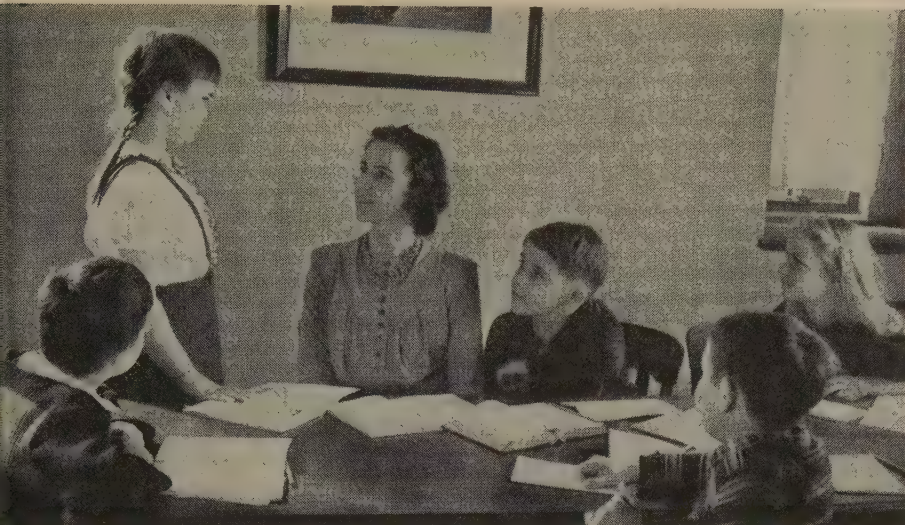
Marie was in tears because since her father had been sick there had been no money for food and she could not find any work to do after school. She had prayed "Give us this day our daily bread," but apparently there had been no answer. Carol tried to comfort her and later persuaded Mrs. Parker to let Marie take care of her children in her place.

Several weeks later Marie came to Carol and said, "I have been thanking God for answering my prayer and I have just found out that I should thank you, too." "God just reminded me that he couldn't pass the bread around without help," Carol replied.¹

HYMN. "I Thank You, God."

PRAYER.

¹ These stories in longer form will be found in *The Kingdom of Love*, by Blanche Carrier. The above synopses are printed by permission of the publisher, Harper and Brothers.



Ellis O. Hinsey

United We Stand Still--- Divided We Grow

By LOUISE S. LINDER

THE junior teacher stood before the Sunday school superintendent the Sunday after Thanksgiving to put to him a question for which she had been gathering courage for some time. "The junior class would like to meet in the room downstairs for the entire session each Sunday from now until Christmas to plan their Christmas program. May we, please?"

The superintendent looked hard at his questioner, then said, "Well, I guess it will be all right. But how many of you are there?"

Think as hard as she could the teacher could name only four—Betty, Lee, Junior, and Joe. "But there are sure to be others," she added quickly, thinking of the fact that this was the only church in a neighborhood full of children.

"As I say, you can try it, but you weren't thinking of staying down there after Christmas, were you?" he asked, seeing at once through the carefully planned strategy. "You know the grown-ups like to see the children on Sundays and already the primary children are in another room."

The teacher's heart sank to her boots, but honesty won and she boldly said, "Why, yes, we had thought perhaps we might if it works out all right, and the children like it."

The superintendent thought a long minute, then a tiny smile wrinkled the corners of his eyes. "You can try it, but on the last Sunday of each month you must come up here to the main school and show us what you have learned!"

With this challenge to spur us on, how we worked! We went to the fine sunny room with a piano that had been unused on Sundays, and each Sunday a few more children were added. We invited our neighbors of junior age and asked them to bring their friends. And we really worked to learn hymns and Scripture verses—perhaps our motive was not the best, but it was a matter of life or death! Twice we appeared upstairs and evidently the adults were satisfied, for they did not require it further, and we went up only on special days after that.

By Rally Day in the fall we had thirty boys and girls between the ages of nine and twelve meeting each Sunday. A vacation church school had given us an added spurt. We had a fine staff of four teachers and a pianist as well as a superintendent of the department. Not only were more children coming, but the leaders felt that they were in a position to give the children training in worship graded to their needs and a suitable environment in which to work.

Eventually it was necessary to start an intermediate department for those who graduated from the junior department, though at first the children were kept in the junior department for an extra year.

We were certain that the fact that the departments were divided helped in the growth, though it was true that this church had a unique opportunity in its community. We were certain because the same thing happened when the primary department was divided and the

preschool children were given a room of their own. It was about three or four years later that this step in our grading was accomplished, and it required perseverance and tact as well as courage.

All the children up to junior age had been together through this time; the tiny three-year-olds trying to keep up with the eight-year-olds and succeeding only in disturbing them. A fine room on the same floor just suited to their needs was occupied by the "Young Married People's Class." Though the room was hardly large enough for them, they cherished their privacy and did not like the thought of meeting in the auditorium with other classes. However, they were convinced when some of them were asked to visit the primary department to see for themselves how difficult the situation was.

So now two departments stood where there had been only one. Grow? Yes indeed! There had been thirty in the one department, and within a year there were still thirty in the primary department and there were twenty in the beginner department besides.

This church felt that it had proved that, "United we stand still—divided we grow."

"She Openeth Her Mouth with Wisdom"

(Concluded from page 25)

Again he went after the crayons. "What number street do I live on?" he asked. He announced it himself. Then he began to sing, "Here, they are all picked up, all picked up, all picked up." But he spilled the crayons again. The leader helped him to pick them up. A little boy entered just then and Davy said, "Donny, do you want to help?"

It seems to me that the qualities of these good leaders warrant our following in their footsteps. First, the young man who saw the need and ministered to the children by giving the best that he had; second, the woman who had a flexible plan and endeavored with her helpers to meet the children at the point of their need and guide them through a happy fellowship in God's house; third, the helpers who displayed patience, kindness, graciousness, friendliness, and purposefulness in their dealings with the children; fourth, the leader who endeavored to guide her charge in purposeful activity, not by scolding but by positive suggestions so that he took upon himself somewhat the attitude of the leader when he said, "Donny, do you want to help?"

They Harvest Our Crops

By MABEL NIEDERMEYER

INTRODUCTION

Purpose and Scope

This is a five-session unit of study on the theme of the migrants. It is designed to lead junior boys and girls to a knowledge and sympathetic understanding of those workers whom we call "migrants" and the circumstances under which they are compelled to live; a knowledge and appreciation of the part which the church and other agencies are playing to help these workers; a realization of our debt to these workers for gathering the crops for us, and a sense of gratitude for that service; and a desire to show their interest and helpfulness in every way they can.

The Children's Background

When we think of the large number of adults who, until the publication of *Grapes of Wrath*, had not heard of this group of workers, we can readily assume that to many of our children the term "migrant" will be entirely strange and new, though to some it will have become familiar through newspaper accounts, and perhaps from seeing *Grapes of Wrath* on the screen. Or it may be that migrant workers are to be found at certain times in your own community or county. Your juniors may have passed a "migrant camp" just outside their city limits many times. They may have heard adults discuss the problems connected with such a camp—criticisms to the effect that the workers were a menace to the community, or earnest discussions for the purpose of helping to solve the problems.

Suggested Procedures

A variety of teaching methods will be employed during this study. Factual material will be provided for the children's use in carrying on investigations and making reports to the whole group. Discussion will be stimulated and guided by the adult leader. Map making and study will be launched in the second session. A briefer activity of equal value is the making of a wall border of foods or a calendar of foods, showing the different crops harvested during the different months of the year. Still another teaching procedure will be the study of new words which are used in this course, making word-cards bearing the meaning of the new terms learned. A sharing-of-information activity is provided in the plan for posting items of information on the church bulletin board where other members of the church may read them.

As with other studies of this type, our "teaching" would not be complete were the children not guided into an avenue of service for the group with whom they are becoming acquainted. Money is the most critical need and in many cases a gift of cash can be used more effectively than materials costing more than the money. The council can purchase supplies wholesale, and the money local groups would use in postage and express would help greatly in the work. Gifts should be sent through the regular missionary channels of your church to the Council on Finance and Promotion, 152 Madison Avenue, New York, N. Y. These gifts should be plainly marked *For Migrant Work*.

YOUR GIFTS WILL GO A LONG WAY

- \$1.50 will provide milk for 5 children for one day.
- \$1.00 will provide milk for 10 children for one day.
- \$2.00 will provide lunches for 20 children for one day.
- \$3.00 will provide milk, orange juice, cod liver oil for one baby a week.
- \$4.00 will provide medical supplies for the nurse for one week.
- \$5.00 will provide a comfortable clothesbasket for one baby.
- \$10.00 will provide maintenance for a children's volunteer worker for one week.
- \$15.00 will maintain a center for one day.
- \$20.00 will maintain a car so the missionary nurse or the missionary pastor can get around to the camps for 10 days.
- \$25.00 will provide adequate equipment for recreation programs for young people for a season.
- \$40.00 will provide young people's volunteer recreation leader for one month.
- \$50.00 will provide a trained nurse, her car and medical supplies for one week.
- \$100.00 will provide a center for 30 children for one week.
- \$200.00 will provide a pastoral ministry to 3000 migrants for one month.
- \$300.00 will provide missionary nursery service for 22 camps for six weeks.
- \$500.00 will open a new center for babies, children, young people and adults.

Using Resource Persons

It may be that there is a migrant camp near the community in which you live.

If that is the case, you may be able to secure one of the workers in that camp to come and talk with your group about conditions there, and to tell of ways in which Christian people are seeking to solve some of the problems. It is inadvisable to take your children to visit the camp due to health and sanitary conditions and also because of a feeling of respect for the personalities of the workers who live there. It may prove quite embarrassing to some of them to have a group of children coming in to inspect their ways of living.

Relationship with Other Church Study Groups

It may be that other groups in your church are making a study of the migrants at this time. Several inter-group activities have been suggested as a part of the children's study, should you find this fact to be true in your church. You may be able to work together in closer co-operation than is suggested in these session plans.

Books That Will Help You

They Starve That We May Eat, by Edith E. Lowry. 35 cents.

Uprooted Americans, a packet of five pamphlets dealing with shifting populations and the ways in which they are being served. 60 cents.

At Home on the Road, showing pictures of American migratory groups and the services of the church among them. 10 cents.

Tales of Americans on Trek, illustrated with photographs. 50 cents.

Across the Fruited Plain, by Means. This is a reading-book for juniors which should be on your table for their use. \$1.00, 50 cents. It is running serially in *Juniors* during October and November, and you may use it in this form.

Pamphlet Material

A packet of migrant materials for children may be obtained from the Department of Missionary Education of the Northern Baptist Convention, 152 Madison Avenue, New York. Price, 25 cents. This contains a map, pictures, stories and other helpful material.

A packet of mimeographed material about their work may be obtained from The Council of Women for Home Missions, 297 Fourth Avenue, New York City.

Government pamphlets and reports are available by writing to the United States Department of Agriculture, Washington, D. C.

Write to your own missionary headquarters for information concerning the work your denominational group is doing for the migrants.

THE JUNIOR SOCIETY

Session 1. October 6

WHOM DO WE MEAN BY "THEY"?

It will be your purpose today to guide your juniors into a knowledge of the workers whom we call migrants, and into an appreciation of the work which they do for us expressed in some definite plan for service through giving to that group.

Session Outline

INTRODUCING THE STUDY. Observation Game. (By junior leader.)

DISCUSSION. Who Picks These Foods for Us? (Led by adult leader.)

REPORTS. (By juniors.)

Who Are "They"?

Children Are Migrants, Too.

WORD STUDY. Defining New Words. ACTIVITY PERIOD. Making a wall border or calendar of foods; making word cards with definitions of new words learned.

WORSHIP.

Quiet Music.

Call to Worship. Psalm 100.

Hymn. "This Is My Father's World."

Scripture Study. John 10:10. (By adult leader.)

Prayer.

Offertory Service.

BENEDICTION.

Go over the session plans with the junior leader. You will note you are to be responsible for certain features. During the discussion period encourage the juniors to tell what they know about the migrants. Read from at least one of the books in the bibliography so that you may have a more definite idea concerning these workers. Stress the fact that they are needed in peak times in the crops. Be ready to clear up any misconceptions which the children may have regarding these people. A consideration of the question, "What would we eat for vegetables and fruits if it were not for these wanderers?" will lead to an appreciation for the migrants and the way in which they serve us.

During the study of John 10:10 guide the thinking of your group in the meaning of living abundantly. The questions raised in the children's program plans will help you with your preparation at this point. List the necessities of life—food, clothing, fuel for warmth, and homes for shelter—in one column on the board, and the extras or comforts of life in another. This second list might include books, a chance to travel, automobiles, radios, special electrical appliances in the home, roller and ice skates, bicycles, and so on. Check the items on both lists which the migrants enjoy. Help the juniors to see that they do not have the "abundant" life which Jesus came to bring to all. You might call

attention to the last verse of the song, "This Is My Father's World," asking about its meaning. Is solving this problem one of the tasks that is still to be done before earth and heaven shall be one?

The "call to worship" and "benediction" will be used during other sessions of this study. Suggest that the juniors learn the words of these sometime during the week.

Session 2. October 13

WHERE AND HOW DO THEY LIVE?

Today you will help your juniors to know that the migrants are present in all but two states in the union, and to understand the conditions under which they live. These facts should deepen their feeling of sympathy toward and appreciation of these workers, and increase their desire to help to better their condition.

Session Outline

ACTIVITY PERIOD. Finishing wall border or calendar.

INTRODUCING TODAY'S THEME. (Junior leader.)

REPORTS. (By juniors.)

Where and How Do They Live?

Health Conditions in Migrant Camps.

Do Migrant Children Go to School?

DISCUSSION OF REPORTS. (Led by adult leader.)

WORD STUDY. (By juniors.)

WORK PERIOD. Beginning migrant map of the United States; adding new word cards to the card index file.

WORSHIP.

Quiet Music.

Call to Worship. Psalm 100.

Hymn. "O Beautiful for Spacious Skies."

Picture Study. "Christ and the Rich Young Ruler." (Given by adult leader.)

Prayer. (Adult leader, closing with Lord's Prayer.)

Offertory Service.

BENEDICTION.

PLANNING AHEAD. (Adult and junior leaders of next session.)

You are to be responsible for leading the discussion and for giving the picture study. A knowledge of some of the material listed in the bibliography in the Introduction above will better prepare you for the discussion. During this period raise the question of what might be done to change these conditions, and prepare the juniors for next week's discussion of what is being done by the church. Do not go into that at length today, but simply point out the fact that next week you will discover that the church is already trying to do some of the things about which you have talked.

Hang a picture of "Christ and the

Rich Young Ruler," by Hofmann, over your worship table today, or arrange it on an easel at the front of the room. If possible throw a light on the picture from above or below. An open Bible may be placed on the table beneath it. Your study will be based on the story found in Matthew 19:16-23. After reading those verses aloud in your meeting, you may continue somewhat as follows:

"Many of the teachings and stories of Jesus have been painted for us by artists of different lands. A German artist, Heinrich Hofmann, has given us a number of such paintings. Today we have one of his before us. It is called 'Christ and the Rich Young Man,' and is based on the story which I have just read.

"When we look at the picture, what character seems to be most important? How has the artist told us that Jesus is the important figure in the group? (He has placed him in the center of the picture.) Who is the man standing at the left of Jesus? What do you notice about his clothing? How does it differ from the robe which Jesus is wearing? (It is much richer in quality and expensively trimmed.) How does the young man differ in his appearance from the man and woman toward whom Jesus is pointing? Why did the artist include these two people in the picture? They represent the men and women of Jesus' day who were among those who were in need and want. Jesus is calling the attention of the young man to them. His eyes and his hands are saying what his lips are speaking—'There are men and women and children who do not have the riches which you have. Go, sell what you have, and give to them.'"

"The Bible tells us that the young man turned away sorrowful. Has the artist made him look that way? Does Jesus look happy? Why do you think the young man has turned his face away from looking at Jesus?"

Session 3. October 20

DOES THE CHURCH CARE?

Today the juniors will come to know the part which their church is playing in helping the migrants through its co-operation in the Council of Women for Home Missions and its program of work among the migrants.

Session Outline

WORSHIP.

Quiet Music.

Call to Worship. Psalm 100.

Hymn. "Holy, Holy, Holy."

Prayer. The Lord's Prayer. (In unison.)

Scripture Study. Matthew 9:35-38; 20:29-34; Mark 1:40-42; 7:11-15. (Led by junior or adult leader.)

Prayer Hymn. "Teach Us, Lord."

THE JUNIOR SOCIETY

Offertory Service.

INTRODUCTION TO JUNIOR REPORTS.
(Junior leader.)

REPORTS BY JUNIORS.

The Churches Are Working Together.

Individual Churches Are Helping, Too.

QUESTION FOR CONSIDERATION. (Adult leader.)

What Is My Church Doing to Help the Migrants?

WORD STUDY. (By juniors.)

WORK PERIOD. Continue work on map, word cards, bulletin-board items.

BENEDICTION.

PLANNING AHEAD. (Adult and junior leaders.)

As you plan with the junior leader for today be sure that he understands just what he will do in interpreting the meaning of the Scripture should he decide to take responsibility for that part of the service.

Study the material which you have received from the Council of Women for Home Missions to learn about their program in this field of work. It may be that you will want to pass some of that information on to one or more of your juniors so that they can add to the reports as they are given today.

In introducing the question for consideration today, it might be well for you to inquire beforehand as to just what your church is doing, if anything, and to be prepared to tell the juniors where they might find that information. If the material received from your missionary headquarters helps to answer this question, you might assign some junior the task of bringing a report of that information to your meeting next week. You will need to show him just what material he should include and how he might organize his report.

Session 4. October 27

ARE OTHER GROUPS INTERESTED?

Today your juniors will discover what the government is doing to aid the migrants, not only toward relieving the conditions in which they live, but also in preventing other farmers from becoming a part of this migratory group. They will also discover what other groups in your church are doing in their study of this theme.

Session Outline

REPORT AND DISCUSSION PERIOD. What My Church Is Doing To Help the Migrants. (By juniors who investigated this matter.)

EXCHANGE OF PLANS with Worker in Another Church Group.

HYMN. "This Is My Father's World."

REPORTS AND MAP WORK. (By juniors.)

The Government Is a Friend to the Migrants.

DISCUSSION. (Led by adult leader.)

WORD STUDY. (By juniors.)

WORK PERIOD. Working on map, word cards, bulletin-board items.

CLOSING WORSHIP.

Quiet Music.

Call to Worship. Psalm 100.

Hymn. "For the Beauty of the Earth."

Offertory Service.

Scripture Story and Interpretation. (By adult leader.) Matthew 25: 31-40.

PRAYER.

BENEDICTION.

PLANNING AHEAD.

You may need to give the children more help today in the preparation of their reports. They may be less familiar with government projects. Perhaps they understand what we mean by W.P.A. projects. Beginning there, it should be a springboard for their understanding of the work which the government is doing through the Farm Security Administration. In the discussion following those reports help the children to understand that the different ways that help is being given by the government include not only measures of relief but also measures of prevention and rehabilitation. Lead on to the thought that the problems are not solved by taking care of the migrants when they are sick, and by providing better homes in which they can live during the picking season—the real problem is to go to the causes of the trouble and cure them. The task of Christian people through the church, through the government of our country, and through their individual efforts is to provide a way by which these workers, who are so badly needed for such a short season each year in the different crops, may make for themselves permanent homes and have permanent work and adequate wages to support and raise their families.

As you interpret the Scripture reading found in Matthew 25: 31-40, speak in terms of serving these migrants who are in need as one application of that story for us today.

Session 5. November 3

WHAT MORE CAN WE DO TO HELP?

In the final session in this study, you will be responsible for seeing that your boys and girls have gained an appreciation of the work the migrants do, and that they discover additional ways in which they may show their gratitude toward them in ways of helpfulness and kindness. Study again the purpose and scope of this entire unit as given in the Introduction above. Think over the work which you have done together thus far

in the light of those objectives. Plan to place special emphasis today on those phases of the study which need it.

Session Outline

ACTIVITY PERIOD. Finishing all work begun.

WRITING A LITANY OF FRIENDSHIP. (Led by adult leader.)

SERVICE OF WORSHIP.

Call to Worship. Psalm 100.

Hymn. "My Master Was a Worker."

Litany of Friendship. (Written by juniors.)

Offertory Service.

DISCUSSION PERIOD. What More Can We Do To Help? (Adult leader.)

PRAYER. (By adult leader.)

PRAYER HYMN. "Teach Us, Lord."

BENEDICTION.

Your help may be needed in arranging the worship center for today's service. The directions are given in the children's materials in the October 27th issue of *Juniors*.

A suggested Litany of Friendship is also given in the children's materials. Encourage the children to write their own, however. Study several litanies together, noting the refrain which follows each petition or statement. Talk about the ideas which you wish your litany to express, writing them on the blackboard. Arrange them in the order in which you wish them to come, choose the refrain you will use, and complete your own writing. Copy it on the board so that all of your juniors will be able to see it.

During your discussion today, help the children to see that even though their study closes with this session, they have only begun to be helpful and friendly toward these migratory workers. Lead them to see that their interest must go on, and they can help to acquaint adults and others with these workers and the way in which they are forced to live, and that by so doing they may be able to lead more people to act toward getting more done of a permanent nature. Their materials also suggest that they, themselves, can be more friendly with migrant children if they are present in their schools, and that they should make them feel at home and wanted in their churches if they are able to come. (Often they are not welcome because they are not clean and their clothing is not "respectable." When this is true, the migrants often cannot help the situation for they have little clean water and soap in some of the camps, and there is no incentive to try to keep clean, and little time and energy for washing clothes when the incentive is there.) This discussion will go further along the line of last week's—the real need is a chance to work and earn enough money to take care of themselves in a decent way.

Young People's Leader



R. W. Stringfield

HOW shall we get more church school teachers? Who will be the counselor for our young people's society? How can we find the right chairman for this committee? We need more loyal workers who will put a great deal into their jobs. We wish our leaders were interested enough to enroll in a training course. . . . Questions and statements like these are frequent in any conference on church or church school work. Usually, when the problems of the church or its school are under discussion and such matters as building, equipment, courses, or standards of work have been thoroughly covered, someone says, and those present agree with him, "It's all a matter of leadership."

Yes, it is leadership—eager, consecrated, and skilled—that will solve most of our church problems. How shall we find the right persons to do the work and do it well? Here is one answer: "A program in which youth are given opportunity and guidance in the gaining of initiative, and the skills, and the points of view, and the breadth of interests which are needed in leadership, would seem to be one of the most effective single means of insuring that lay leaders in the church will be ready and able to share in carrying out the purposes of the church as a fellowship of Christian people."¹ This careful study

¹ Barker, L. V., *Lay Leadership in Protestant Churches*, p. 184. Association Press.

JUNIOR CHURCH WORKERS INCORPORATED

If we are to have the kind of leaders we need for manning tomorrow's church, we must select the most promising youth in today's church and train them in the theory and practice of Christian service.

By ERWIN L. SHAVER

furnishes statistical evidence for the surmise which many church workers have held for a long time. If we are to have the kind of leaders we need for manning tomorrow's church, we must select the most promising youth in today's church and train them both in the theory and the practice of Christian service.

Find Them

Beginning with this basic fact, how will we go about finding these promising youth? We venture five answers.

1. In the final analysis it must be done by a thoroughgoing and everlasting process of hand-picking. There will be many plans, programs, and courses for developing leaders, all with distinct values. But none of these will take the place of constantly observing youth in action, intimate personal conferences with them, interviews with persons who know their daily activities, visits in their homes, and repeated challenges to Christian service. Like Him who chose the Twelve "that they might be with him," the pastor or superintendent must be a good judge of latent possibilities.

2. When young people join the church, they may well be asked to pledge themselves to definite forms of service and to take the training that these require.

3. These young people who begin to show marked ability in church activities should be specially cultivated, given careful guidance and sent to conventions and conferences. Too many prospective leaders have been lost to the church because no one encouraged their desire to serve when it first found expression.

4. In the program of leadership education, which every church should establish, one also discovers those who

have both the earnestness and the emerging skills for teaching and other forms of leadership. The program of leadership training is in itself a testing field, a selective process in which "many are called, but few are chosen."

5. Finally, in order to find young people with Christian leadership possibilities, provision should be made for a personnel committee who will act as "talent scouts." This important job of enlisting and training for future leadership must be the business of a small but responsible group. Fortunate is the church that realizes this.

Train Them

Assuming that promising young persons have been discovered, how can they be equipped for their future responsibilities? Of the many methods by which a church may improve its present and future workers, several are particularly appropriate for young people. The most effective way is that of individual guidance. In this way Jesus trained the Twelve. In this way every leader of a new movement has started out. That church where a pastor, a director, a church school superintendent, or a "helping teacher" (supervisor) gives personal help to these new recruits has placed its leadership education program on a sound foundation. This is the "guidance" mentioned in the quotation above. The statement, however, included also the word "opportunity." Many churches repeatedly challenge their youth to lead and to serve. A few give them an opportunity to try out their powers and ideas. These churches put one or more young persons on the general church committee, let them read Scripture or take some other part in the worship service, organize a Junior Christian Education Committee, invite them to serve as ushers and consult them on matters of church policy.

One way to develop skillful leaders is to apprentice them to some more experienced person. The writer recalls a church in which the superintendent of the Primary Department invited five young women to work with her. In addition to guiding their Sunday teaching she met them as a training class one night a week throughout the year. The plan was most effective. When the superintendent was away for a year, one of her apprentices took over the department and led it creditably.

There is not a church which cannot, if it will, establish a training class for young people meeting at the church school hour. In some churches an entire young people's department has been organized as a training division. Where this plan is not suitable, a class for prospective leaders and teachers may meet during the week or as a part of the young people's Sunday evening program.



UNTO THE HILLS

By SHELLEY ROBINSON

The hills are mine—
Their shadows fall at eve
Across my study door.
They can be thine—
Give them thy heart and wait,
Just this and nothing more.

They seem to smile
At all the passing years;
For them time has no power.
And all the while
Men live and die, impatient
Of the passing hour.

In brooding calm
They stand unchanged, unmoved,
As wind and storm pass by—
Majestic psalm
Of peace, in God's great temple
Of the open sky.

Unto the hills
I lift mine eyes and know
The everlasting door.
Our Father wills
Us strength, from this time forth,
Even forevermore.

One of the most dynamic and effective training experiences for junior leaders is the summer conference. Some of the writer's happiest recollections in teaching are those of groups of young people who conducted vespers and other services of worship, planned musical evenings and put on world friendship banquets. Favored indeed is the young person

who has had the opportunity to do special service for his church and has had training preparatory to doing it. The young Friends who went on Peace Caravans, the Student Summer Service workers of several denominations and the many young people who have been trained to teach in vacation church schools are examples of training through special projects.

Incorporate Them

How can the idea we have been discussing be made a part of the program of a local church, incorporated as an integral part of the church life? In the first place, a permanent program of leadership education must be established, based upon the thesis of our article—that the leaders of tomorrow's church must be found and trained today. Some churches have followed this principle. One church has conducted for its youth one hundred and thirty standard leadership education courses within a period of thirteen years.

To incorporate the junior worker idea, it is also desirable that a church set standards for itself—standards for its building and equipment, standards for its worship services, standards for its business affairs, standards for its training program. Some say they are not interested in taking courses for "credit." When the real reason is brought out into the open, one finds that these persons are not willing to set and hold themselves to a certain standard of work.

Work well done deserves recognition. On a field trip the writer met again a young girl who had been a member of his summer conference class, but who had not received a course card because she did not complete her work. She asked whether or not she could make up what she had failed to do in the summer and explained, "I want a credit card to prove to others that I can really work and also to prove to myself that I can finish what I begin!"

Another article of incorporation might read: The best leadership program combines theory and practice. Let no church make the mistake of limiting a program for developing its future leaders either to "courses" on the one hand, or to unguided experiences on the other. Probably most training programs have been weak at one or the other of these points. "We learn by doing," but the doing must be directed to insure steady growth in knowledge and skill.

Older persons must be sympathetic and give the young people an opportunity to do and to learn. This advice would seem to be unnecessary; but, unfortunately, it is needed in many churches. Who has not heard of the church in which the "oldsters" met the plans their young leaders had devised at

(Please turn to page 38)

Youth Takes Over a Church

By ARTHUR C. KRUER

ON October 18, 1939, Dr. C. Oscar Johnson, pastor of the Third Baptist Church, St. Louis, called upon the chairman of the board of deacons in the regular church business session to read a recommendation that all of the officers then serving the church resign their positions.

No, it was not a big church split, nor did it mean trouble—far from that; it was merely a necessary step in preparation for YOUTH WEEK, to be observed November 5 to 12. During that period the young people were to be given complete responsibility for the work of the church. "Now what?" Members of Third Church might have been constrained to ask that question had they not lived through five of these annual occasions and therefore knew that everything would move along with splendid regularity.

The Set-Up—A Full Corps of Officers

When the "regular" officers of the church resigned, the youth officers were ready to step in and take charge. Dr. Herbert A. Kuntz, a young dentist, had been chosen youth pastor; he had two assistants, a young man and a young woman. To complete the youth pastor's cabinet there were a clerk, a current expense treasurer, a missions treasurer, president of the woman's society, a church school superintendent, a B.Y.P.U. director and chairmen of the four boards—deacons, deaconesses, trustees, and Christian education.

In addition to these officers there were forty-five deacons, forty-five deaconesses, nine trustees, nine members of the education board, and members of the following committees: publicity, evangelism, music, midweek, welcoming, literature, decoration, missionary, ushers, nursery, house and properties, radio, and social life—thirteen in all. The filling of these positions required the enlistment of *no less than two hundred young people.*

A great asset also to Youth Week were the permanent youth choir and the junior choirs with more than a hundred voices.

Fellowship, Evangelism, Service

What would you people do when entrusted with such tremendous responsibility? Have a good time? Yes, they had a big youth banquet, attended by 250 young people. However, it was not all fun, for these young Christians were looking forward to the tasks ahead of them; this was merely the official launching of their program of activity.

The publicity, the welcoming, the decoration and the social-life committees had done their work well; the banquet was a success. They used the theme "The Wishing Well," and a former youth pastor, Judson Green, acted as toastmaster.

Another Youth Week project, the greatest responsibility thus far undertaken by Third Church young people, was a youth revival. These services were presided over by the youth pastor and his two assistants. Four young men led the singing, and the youth music committee provided special music at each service, in co-operation with the regular church organist, and the permanent youth choir.

They had invited as the evangelist, Rev. Luther Holcomb, a young pastor from Nashville, Tenn. Night after night the young people stood by him, praying and working through to the end, in the face of obstacles.



H. Armstrong Roberts

SABBATH MORNING IN THE COUNTRY

I love thy singing, sacred as the sound
of hymns,
On some bright Sabbath morning, on the
moor,
Where all is still save praise, and where,
hard by,
The ripe grain shakes its bright beard
in the sun:
The wild bee hums more solemnly; the
deep sky,
The fresh green grass, the sun, and
sunny brooks
All look as if they knew the day, the
hour,
And felt with man the need and joy of
thanks.

—BAILEY

What were these obstacles? Third Church is a downtown church. While the Sunday crowds normally fill to overflowing the big auditorium, the members find it difficult to come in great numbers every night during the week. For many of them transportation is a real problem. Then, too, it was impossible for the pastor to be with his young people, because of temporary illness.

One of the outstanding values of this revival was the splendid groundwork laid during the previous week, when the young people had led the church membership in an intensive campaign known as "You-Are-My-Neighbor-Week." Each youth deacon and deaconess was assigned for this visitation to a regular deacon or deaconess of the church. Hundreds of people were interviewed with gratifying results.

The High Spots—Two Great Sundays

It was a thrilling sight on the morning of November 5, Youth Sunday, to see young people at their posts. The welcoming committee stood in the foyer greeting their fellow-worshippers; the flower committee had decorated the church; the literature committee was on the job; the ushers served at their posts; and in the chancel twenty-eight deacons took their places while the others, together with the deaconesses, sat at the front of the auditorium.

The playing of the organ and the processional of the three choirs opened the service with the usual dignified, reverent atmosphere. The youth superintendent conducted the brief transition from the study period to the worship period.

At this point, however, Dr. L. R. Main, chairman of the regular board of deacons, interrupted the usual procedure, making a challenging presentation to the young people of the obligation of the church—symbolized by the cross, the Bible and the United States flag.

The highlight of this service was the youth pastor's sermon, "Am I Pleasing Christ?"

The closing Sunday was another big day. That morning, after Mr. Holcomb had preached to a full auditorium, a number came forward making their decision for Christ.

At the conclusion of the evening service the lights were dimmed and a large cross, illuminated by a neon lamp, stood in the chancel. Coming to the front, the young people entered into an inspiring service of rededication to their Lord and Master.

(Please turn to page 37)



LAST fall the teachers and the officers of the Intermediate Department of the First Baptist Church, Ironton, Ohio, discussed the teaching material to be used in the department. Toward the close of the discussion we mapped out definite aims and goals for each course. Then we went ahead to carry out our ambitions.

Our classes are all organized, so the next week at all the class meetings each teacher presented the objectives he hoped to attain by following the courses of study planned for the quarter. With the guidance of the teachers in each class the pupils discussed ways and means of making their particular lessons more interesting and helpful. Curiously enough, each class decided to do something for others. The pupils had done their own thinking and choosing in the matter.

In Keystone Course VII, *Jesus Our Leader*, the boys decided to make pictures of "The Great Leader." They secured from the primary and the beginner superintendents a quantity of old church school story-papers containing pictures of Jesus. They secured plywood from a near-by mill. After pasting the pictures on the wood, they used coping saws to cut around the top of the pictures, and finally they stained and shellacked the finished work. They used such pictures as "Head of Christ," by Hofmann; "Christ Blessing the Children," by Plockhörst; "Jesus and the Children," by Copping.

The pupils who were studying Keystone Course VIII, *The Torch Bearers*, decided to make a map, portraying Baptist mission fields, and to ask for a devotional period in which they might present their findings to the department.

THE BOYS FRAMED PICTURES OF CHRIST. THE GIRLS MADE MAPS OF BAPTIST MISSIONS AND PACKED A MISSIONARY BOX



PROJECTS WITH THE KEYSTONE LESSONS

By THELMA S. HOLLOWAY

YOUTH TAKES OVER A CHURCH

(Concluded from page 35)

Six Months of Preparation

An achievement of this nature does not merely happen. The period of preparation includes six months of intensive effort. To begin with, a steering committee, composed of the youth pastor's cabinet for 1938, met with the pastor to discuss the possibilities. They then selected the youth pastor, Dr. Kuntz, and decided upon the theme for Youth Week, "The Uplifting Christ." These recommendations were submitted to the young people's assembly of the B.Y.P.U. for approval.

In conference with the new youth pastor, the steering committee then picked the personnel of the four boards and the thirteen committees, together with the other members of the youth pastor's cabinet. That action completed the work of the steering committee, and the new cabinet undertook some hard work, lining up the new official family, planning the youth revival, preparing for the annual youth banquet and training the numerous officers and committee members for their responsibilities.

Herein lies one of the chief benefits of Youth Week activities. Each chairman held at least one board or committee meeting during those six months; some of them, of course, held more than one. Before doing so, however, these youth chairmen and officers went to the regular officials of the church to receive instructions as to their duties, and in turn passed these on to their own groups.

The training acquired by these young people has a permanent value for the future of Third Church. These young people learn by doing under the guidance of experienced leaders.

In addition to the training received during the week of visitation, the youth deacons and deaconesses were further tutored by meeting with the regular boards on the Wednesday following Youth Week; at that time they counseled with those who were applying for church membership. During the midweek service immediately following they also assisted in administering the Lord's Supper. A week later they shared another church task, the Every-Member Canvass.

Larger Vision for Larger Service

It may be said, paradoxically, that Youth Week does not end with Youth Week! Its influence continues to live on, for those young people—at least two hundred of them—who participated in official capacities.

A few quotations from those who expressed themselves with reference to Youth Week this year sum up the benefits derived. "Youth Week helps young people to appreciate the bigness of the task of the church . . . is a definite plan of action . . . acquainting them with the program of the church . . . prepares young people for adult responsibilities earlier than learning by theoretical teaching."

One observer comments, "The youth officers actually stimulate the adult officers to renewed energy."

Much of the credit for the success of this occasion is due the congenial, efficient Young People's Director, Mrs. E. A. Stokes, who is working with the young people in a challenging, forward-looking program of activity.

THE church is challenged to provide a Christ-centered, church-centered comprehensive, vital and attractive program for early adolescence. Only thus will the great losses of the church school be reduced and countless numbers of choice young people be saved for Christ.
—FRANK M. McKIBBEN.

It is well known that much of the discord, unhappiness and lack of harmony in the world is due to ignorance and misunderstanding. Through false teaching, prejudices and hatred have been built up and fostered. It often takes decades, even centuries, to eliminate the bad effects of such teaching.

International good will and world understanding will come when a generation is taught and acts upon the principles of justice taught by the greatest Teacher of all time.—E. RUTH PYRTLE.

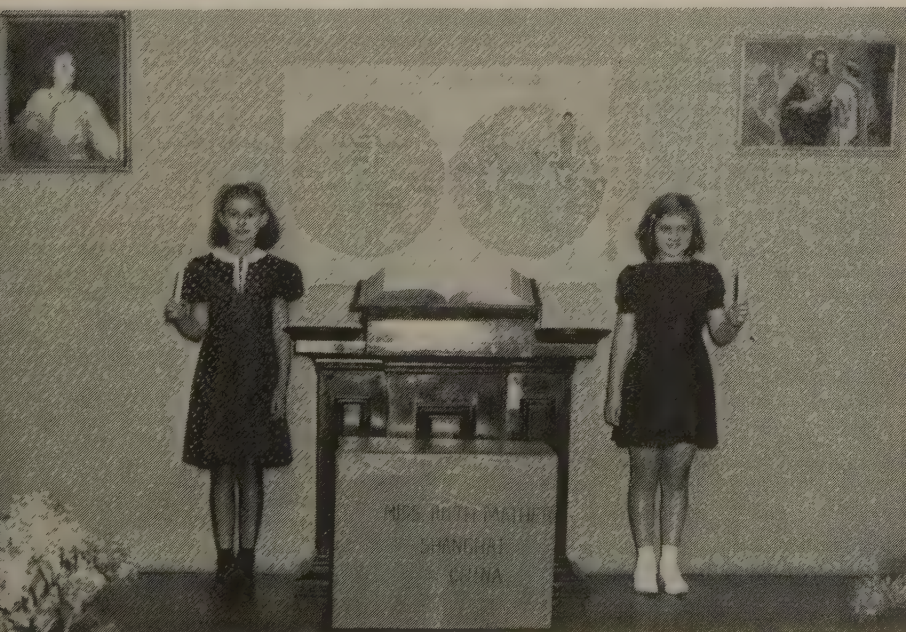
They made the map from white oil cloth, using the reverse side. The boys drew the map and then gathered missionary information. The girls selected pictures from *Missions* and other missionary publications. As a result, our church school now has a picture map of the world entitled "The World—Our Community."

Our third group, studying Keystone Course IX, *The Two Ways*, made the choice of packing a mission box. The girls purchased dolls and dressed them and the boys gathered clothing, which they sent to Mather School in South Carolina.

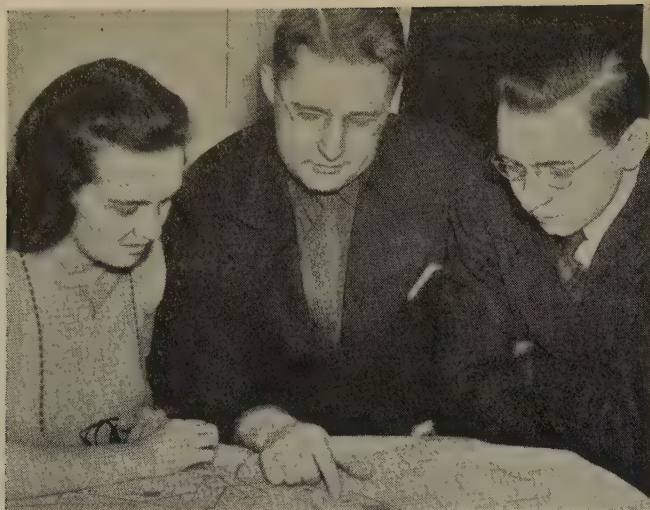
We used two Sunday morning devotional periods to present the project. For the first one we exhibited the picture map with interesting missionary information gleaned from their lessons by the classes studying *The Torch Bearers*. For the second devotional, which was given at the conclusion of the project, we set up a simple altar. Behind it we arranged the map and on either side of it stood two Torch Bearers holding lighted candles. The classes brought forward their gifts—a mission box for China, containing dolls and pictures, and a box of clothing for Mather School. The missionary offering that morning tripled any previous offering.

In discussing this project for "others," we set down the following gains. It not only had appealed to our youth but was educational; it increased their interest in denominational missions and in their particular course of study; it helped the attendance and proved to be an asset in the development of Christian character. The informal week-day activities also brought about a closer fellowship among teachers and pupils.

AT A WORSHIP SERVICE THE CLASSES PRESENTED THEIR GIFTS—A MISSION BOX FOR CHINA, CONTAINING DOLLS AND PICTURES, AND A BOX OF CLOTHING FOR MATHER SCHOOL



(Concluded from page 33)



VISITATION DAY

for Young People, by Young People

By EARL C. GROSS

WHEN the young people of the Lake Avenue Baptist Church in Rochester, N. Y., discovered that only one-third of the four hundred young people listed on the membership roll of the church participated in its youth activities they decided that the time for hard work had come.

A Young People's Commission, composed of the president and a representative from each youth group in the church, correlates and directs the youth program at Lake Avenue. This commission felt the responsibility of adding to the number of participants in our Sunday evening programs. At the January meeting someone suggested, "Why can't we take all the names of young people who are church members, but not active in any of our Sunday night groups, and make personal calls on them? Maybe we could interest them in our ideas."

We laid the plans for the first "Youth Visitation Day" at Lake Avenue Church at that commission meeting. The actual visitation was accomplished all in one day by the young people of the church. We met in the parish house for dinner after the morning service one Sunday. Advance preparation made it possible to assign the calls to couples and to give final instructions for the work immediately after dinner. Our secretary had compiled a master list of all of our young members who especially needed a friendly visit. She had grouped the calls into various districts in the city.

The transportation problem confronted us. We needed more cars than those volunteered. We solved this by using two "spot" cars which took the visitors to the first call in their district. From there they could walk to the remainder of homes appointed to them.

Each caller received a printed instruction sheet before he started out. The

purpose of the call was stated: "To make friends with Lake Avenue young people, who, for some reason, have not been active in youth work; to let them know about youth activities and coming events and invite them to participate."

The instruction sheet further suggested: "Make yourself clearly known; state the purpose of your call in your own words; remember the people upon whom you call so that you can recognize them tonight or next week if they should come to one of our young people's groups."

Each couple carried a second mimeographed sheet which contained an invitation to our meetings from the persons making the call and a list of organizations open to young people along with specific programs of the two Sunday night groups for the rest of the month. One of these sheets was left in each home where the callers stopped.

The calling lasted about three hours. At seven-thirty the visitors came to the church to report their calls and an hour later they received all the young people's groups of the city at a service in the sanctuary, where Kirby Page spoke.

We are finding that that day of visitation helped our church. The idea of a friendly visit by the young people to the young people appealed to the adults of our congregation. Interest and attendance have increased at our meetings; we are discovering that friendliness is reciprocal.

CORRECTION

On page 14 of September BAPTIST LEADER, under "CREDITS FOR STUDY," the sentence should read, "It is possible for those attending these workers' conferences to earn one unit of credit toward a First Certificate of Progress."

a summer conference with the rebuff: "We never did it that way before! Why should we upset everything we're doing now? These new ideas aren't practical. Besides, it costs too much."

A word of caution about this term "leadership." Truly it has fallen into bad company of late. There is danger of its being interpreted in egotistical, selfish fashion. Let us recall what Jesus told the mother who desired for her sons the right-hand and left-hand places beside the Master. He has no place of fame for any of his disciples; he can offer only "the cup" and the occasion to serve as he did. Leadership, to the Christian youth, must be interpreted in terms of service. Likewise, the leadership idea must be democratized. Few persons can lead in many areas of life. Each one makes his contribution in some one or two areas. Each should recognize the share others have in building the great structure of the Kingdom. The young girl attending a certain summer conference for adults, who was discovered to be the only one who could give a "star talk," became the leader for the evening, although she was the youngest member of the group.

Have Faith in Them

What challenge comes to the present generation of youth! Those of the past generation were called to service and leadership at a time when society at large was in a golden age and the church was on the crest of the wave. But what a change has come! Society is once more "in the dumps." "The earth is degenerating in these latter days. There are signs that the world is speedily coming to an end. Bribery and corruption abound. The children no longer obey their parents. . . ." So runs an Assyrian inscription of 2800 B.C. It represents a state of mind which has come upon civilization again and again. It is with us now, accompanying our political and economic upheavals. But the economic depression is not half so significant as the spiritual depression that has beclouded our minds and hearts. It is to this that we must turn our best minds and our energies.

Our Christian young people are restless. They are "ready to go"—but where? To "build a new world"—but how? We cannot tell them exactly where and how. But we can assure them of two things: We have faith in the continued leadership of Jesus for the day of hard transition as well as for the day of easy stability. We have faith in them also, that in their generation God will find a new expression of his will and his love for mankind.

A Lively Junior High Department

By HELEN PENDLETON WILSON

THE Intermediate Department of the First Baptist Church of Columbia, Mo., is conducted on the theory that young people learn most by doing, and that they enjoy a program more if they have a part in planning it. Girls and boys flock to the department each Sunday morning. The new system that began with an average attendance of thirty-five to forty-five now has a weekly attendance averaging sixty to sixty-five members.

The pupils completely organized the program, and the weekly worship service is chiefly in their hands. The superintendent and the teachers serve only as advisers. The plan, begun only as an experiment, proved to be so successful that it has become the regular procedure of the department.

At the beginning of the term, the boys and the girls elect a president and presiding officer, and a vice-president to take charge in the absence of the president. The superintendent appoints a secretary who passes out the songbooks, checks the roll and offering, and performs various other duties. The Departmental Council, made up of a representative from each of the six classes, meets frequently with the superintendent to plan the departmental programs and to make suggestions for their improvement. Each week two boys are chosen as official greeters. They meet strangers cordially and see that there are enough chairs for everyone. Several members of the department choose the hymns to be sung. The Council selects the Scripture for the responsive reading and asks someone to lead it; the president appoints a pupil to offer the prayer. An example of a typical weekly program follows:

PIANO PRELUDE.

HYMNS. "For the Beauty of the Earth," "Fairer Lord Jesus."

SCRIPTURE. Read by a pupil.

PRAYER. Offered by a pupil.

ANNOUNCEMENTS. By the superintendent.

HYMN. "O Master-Workman of the Universe."

CLOSING PRAYER. Offered by a teacher.

Once a month pupils present special musical numbers or readings. These prove to be quite popular. For future special music a choir of intermediate

girls and boys, which is at present in the process of organization, will add a great deal to the program. The choir will give a special number and will lead the singing each week.

The six classes are organized, and the teachers are granted great freedom in planning and conducting the work and the activities. They find many valuable aids to their work in the small but adequate library maintained by the religious education committee, and they continually enrich and vary the lessons with discussions of interest to young people.

The classes also plan occasional parties and special projects, and about three times a year they give a social activity for the whole department. These affairs usually consist of a party in the fall, a banquet in the spring, and a sum-

mer picnic. For the banquet last spring each class formed a special committee, and the Intermediate Council took charge of the program. Sixty-two pupils and teachers and three honor guests attended the affair and the boys and the girls felt justly proud of the work they had done.

To be sure, the leaders of the Intermediate Department have a great deal of help and encouragement. The school superintendent and the director of religious education offer wholehearted cooperation and support, and the bi-monthly teachers' and officers' meetings, together with the occasional leadership training conferences, present a constant help in the effort to make the Intermediate Department a meaningful spot in the Christian program of the church.

Materials for Verse-Speaking Choirs

By LUCY WETZEL McMILLIN

So many churches are reporting success in their early efforts at verse-speaking that we are planning to present in the November LEADER a Thanksgiving worship service in choric speech. However, before many groups can undertake this comparatively new activity, it seems wise to suggest the most helpful books on the subject.

THE ART OF CHORAL SPEAKING, by Cecile de Banke. Price, \$1.75.

This professor, from the department of speech at Wellesley College, gives us a most delightful and thought-provoking book on the subject of choric speech. It explains clearly the origins, growth, and values of this new and interesting church activity. Then in infinite detail the author discusses the subjects of rhythm, music of speech, breathing, control, and other qualities that make up perfect rendition. Various forms of presentation are given, and the chapters of "Marking Materials for Unity of Presentation," and "Materials Suitable for Choral Speaking" are especially fine. At the back of the book appear classified materials, so that the untrained leader can easily present Bible Rhythms, American Indian Rhythms, Negro, Pioneer, and Modern American, and many other types of rhythmic speech.

See also *An Approach to Choral Speaking*, by Mona Swann. Price, \$1.25.

MANY VOICES, BOOK I, by Mona Swann. Price, 75 cents.

Young people who are working with children will find this book full of selections for that use. It may be used especially for boys and girls eight to twelve.

MANY VOICES, BOOK II, by Mona Swann. Price, \$1.25.

This is a collection suited to well-trained verse choirs of all ages. The book, arranged in chronological order, contains such familiar poems and selections as the following: "The Present Crisis," by James Russell Lowell; "Miracles," and "O Captain! My Captain!" by Walt Whitman, and "The Santa Fé Trail," by Vachel Lindsay. The number of biblical quotations include: David's lament for Jonathan and Saul, and chapters from the Psalms, Ecclesiastes, and the Songs of Solomon.

Some of the poems are selected from those written for the early Greek plays; for instance, choruses from *The Trojan Women*. There are numerous poems about the Nativity that would make a delightful Christmas program. Some of the verses concern the seasons, and there

(Please turn to page 45)

Let's Have a Party in October

By DOROTHY E. CLAYPOOL

LET'S have a party," say we. And nine out of ten persons will shout back: "Yes, let's. Let's have a Halloween party because it's October." And that's all right, too. October is certainly the month that contains Halloween and everybody knows we can't have Halloween parties at any other time. So this month, in most cases, the witches will blossom out on broomsticks, ghosts will go wafting through the street, jack-o'-lanterns will grin from dim corners, and black cats will arch their back in all sorts of strange places.

Everybody will have a perfectly thrilling time playing spooky games and listening to mock fortunes revealed by apple skins and kernels of corn and all odd things like that. But Halloween parties are written up everywhere at this time of the year. All the "Fun" books have them—good ones, too. Your sister's cousin probably remembers a screamingly funny one she went to last year—where everyone was scared into seven fits by the ghost stories and almost everyone went home simply drenched from "bobbing" for apples. So because Halloween parties are so easy to find and to put together for yourself, even when you can't find any new ideas, we are going to offer a different kind of October party.

A HARVEST PARTY

We'll call it a harvest party and if anyone in your crowd has fallen victim to that mania for dressing up that afflicts so many otherwise sane people at this time of the year, let them come dressed in some kind of tricky costume. If they are city church people, probably they will decide to come looking like farmers and their families. On the other hand, if they really are farming people, maybe they would get a good deal of pleas-

ure from impersonating the city folks' conception of farmers. Or if that is too involved, perhaps everyone would like to come dressed as an article of farm produce—a bean, an ear of corn, a potato, or an onion.

Get Acquainted

It may be that you and all your crowd of young people know one another so well that you think you do not care to know the rest any better. On the other hand, that may be just the reason you need a party. So one or two games of the hilarious get-together quality will help you to discover the fun lying all unsuspected in your B.Y.P.U. Try something like the following:

Who Am I? After a sufficient number of guests have arrived, the leader pins to the back of each a card that bears the name of some article likely to be harvested—corn, beets, potatoes, celery, wheat, etc. Each individual then goes around the room asking all who appear before him sundry questions intended to reveal the name on the card. The "questionee" may answer only "Yes" or "No." As soon as the questioner receives a "Yes" answer that gives him a clue to his name he goes to the leader and learns whether or not he has guessed correctly. In that case, he either gets the card removed or receives a new one, according to the supply that the leader has prepared.

Another variation of this "Yes or No" game can be played by passing out to each entering guest a handful of dried peas. Each guest then does his best to get the other guests to say either "Yes" or "No," during the course of an impromptu conversation. As soon as he has succeeded, the winner hands over one of his dried peas. The first one to get rid of his peas wins the game. This game is guaranteed to make the most laconic person become immediately loquacious.

Farmer-in-the-Dell

Almost any group of young people likes at least one singing game. What more natural, then, to swing from the get-together type of game into this rollicking noisemaker? Surely there is no explanation necessary for the details of

the game! One word of warning. Do not attempt to play it too long. It is suggested here merely as a transition from one game to another and because it fits into the theme of the party.

Harvest Scavenger Hunt

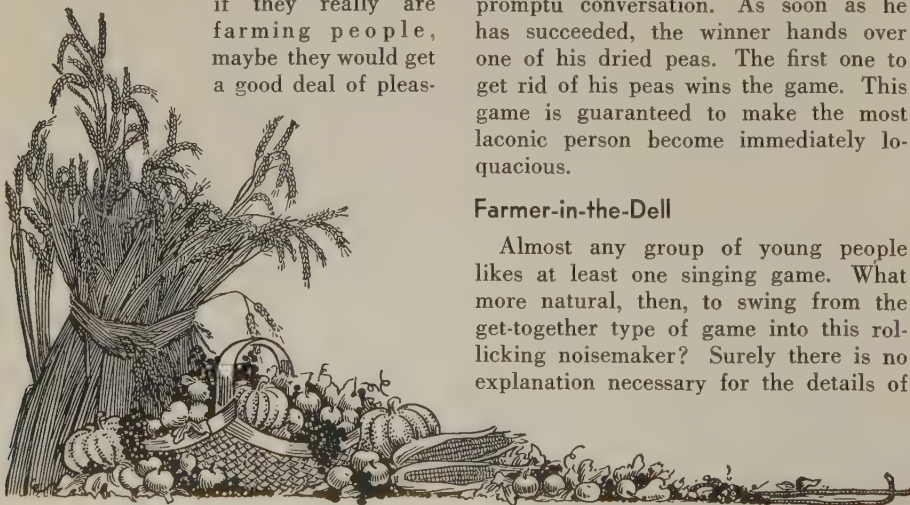
Hand out to each member of the party a list of things difficult to obtain, although actually present somewhere in the house. The list should be appropriate to the idea of harvesttime. The group may pair off or form little groups in order to search for the objects, if that is agreeable to the rest of the crowd. Set a definite time when the hunt will end and award a small prize to the person or the group that returns first, or with the largest list.

Relay Races

No party would be complete without some relay races to provoke laughter and to make everybody puff for breath. The following are appropriate to the occasion:

Bean Race. Form two teams and provide each member with a straw (the kind used for soda sipping). A dish of soup beans stands on a small table in the middle of the room and an empty dish is placed on a small table at the end of the room opposite to the line-up of the two teams. The first player on each team runs to the center table, sucks up a bean with his straw and carries it to the empty dish. Of course, this entails a good deal of breath holding and in the general excitement and shrieks of laughter most of the beans usually get spilled on the floor. However, when a bean drops off the end of the straw the contestant should bend down and retrieve it. After a bean has been deposited in the empty dish, the player runs back to the waiting line and the next person starts through the process.

Grasshopper Race. Since grasshoppers are such a plague to farmers, we have inserted this game to provide an opportunity to get even. For this game, also, divide the group into two teams, but this time further divide each team into two sections. One will stand at one side of the room and the other at the opposite side. Two imitation grasshoppers have been cut from tissue paper (the general result need not be too artistic; anything remotely resembling a grasshopper will do. Above all, make them large.) These are set before each





H. Armstrong Roberts

of the first players in line and the players are then handed large fans. The object is to fan the paper grasshoppers so that they will leap from their places and be blown along toward the opposite section of the team. When the players have succeeded in reaching the other side, they hand the fan to the waiting player and that person starts back to the first side, fanning as he goes. Naturally, the side that finishes first wins.

Harvest the Potato. This game also calls for two teams, subdivided so that one section stands on one side of the room and the other on the opposite. Potatoes have been lined up between the two teams, one line for each team. Just before the starting signal, the leaders are handed two long forks. As they arrive at the first potato in their line, they reach over and spear it and carry it to a receptacle at the opposite section of their team. Returning to the next potato, they secure it in the same way and deposit it in the same receptacle. They do this until they have picked up every potato (with the forks; no potato may be touched with the hands of the harvester). Then they run back to their own side and hand the fork to the waiting player. The first member of the line on the opposite side of the room, in the meantime, has taken the potatoes out to line them up again across the floor. This

continues until all have played and the side that finishes harvesting first, wins the game.

Carry the Apple. This game is a cross between the William Tell legend and the oriental women who have such excellent posture. Once again we have the two line-ups, subdivided. The first players set apples on their heads and walk carefully across the room toward the lines waiting to receive them. They exchange apples with the first players on that side and these immediately walk back to the first side. As before, the winning team is the one that has finished first. If the apples live up to expectations, they will look rather badly bruised at the end of this relay and will not be fit for harvesting.

Quiet Games

By this time everyone will be a trifle weary of running back and forth, so less action is in order. As a matter of fact, it would be wise always to intersperse action games with quiet games.

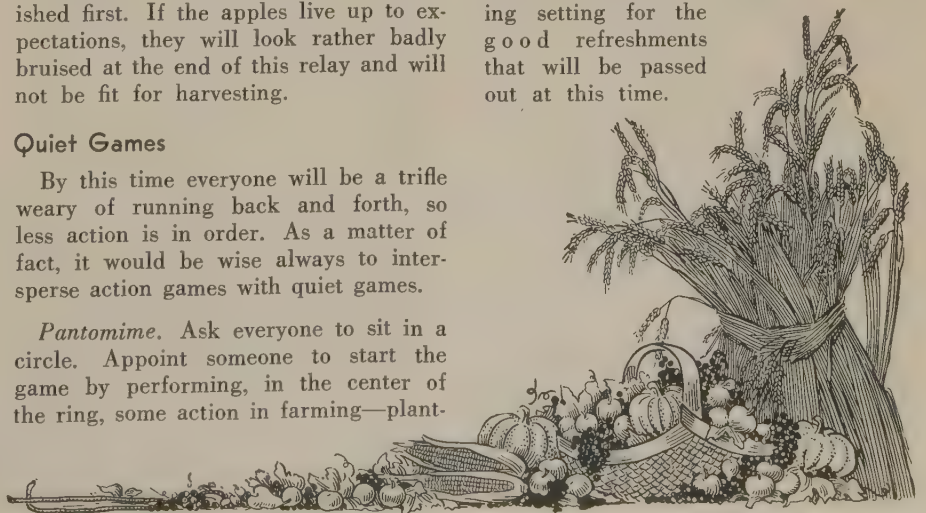
Pantomime. Ask everyone to sit in a circle. Appoint someone to start the game by performing, in the center of the ring, some action in farming—plant-

ing beans, pruning trees, harvesting corn, etc. Those in the circle try to guess what is taking place, even down to naming the object being tended. This game depends upon the acting ability of the one who is "it," to make it either interesting or amusing. No word may be spoken to further the impression created, but the player may answer "Yes" or "No" when someone offers a guess as to what he is doing. As soon as someone guesses correctly, he becomes "it," in place of the performer.

Sit and See. Everyone sits in a circle again. The leader mentions that he sees an object. Since the room is decorated to look like a harvest scene, the leader probably will see some farm implement or harvested vegetable or fruit. The others will try to guess what he is seeing, not by naming it, but by describing it. They can mention only one descriptive idea at a time, then the play goes on to another person. The one who guesses correctly takes his turn at being "it."

Touch. A player is blindfolded. Then he is given an object to feel—an apple, some grapes, anything appropriate to the party idea. He must guess what it is, though he is given only one hurried touch at a time. After five touches he must give up, and someone else becomes "it." The one who guesses the most objects correctly, wins the game.

Storytelling. Almost any party can be a success when everyone enters heartily into a period of storytelling. You can tell continued stories—each person in the circle offering only one sentence, or each person in turn carrying the story forward to a thrilling point and then turning to someone else and saying, "There's a tale on you." The one so addressed must carry forward the tale or wear a tail for the rest of the evening. Or you can have individuals tell complete stories—true stories, imaginative stories, etc. For this particular party true rural stories should provide a thrilling setting for the good refreshments that will be passed out at this time.





J. Elliott Finley

What October Offers

To Intermediates, Seniors and Young People

KEYSTONE GRADED COURSES

Intermediate (Junior High)

COURSE VII, PART I

WANTED: A LEADER

Wanted: A Leader
The Master Leader
The Greatest Story Ever Told
A Boy Finding Himself

COURSE VIII, PART I

PIONEERS OF THE LIGHT

A Challenge to Pioneers
Hearts on Fire
Unquenchable Fire
Healing Power

COURSE IX, PART I

MAKING CHOICES

Your Greatest Power
When Choosing Is a Risk
A Choice Is Put to the Test
Making a Name

Senior

COURSE X, PART I

UNDERSTANDING THE CHRISTIAN LIFE

What Does Jesus Christ Say?
What Does the Scientist Say?
What Do I Think?
What Is God Seeking To Do?

COURSE XI, PART I

A CHRISTIAN PHILOSOPHY OF LIFE

Your Philosophy of Life
Certainty that God Is: How Can I Be Certain?
Certainty that God Is: The Testimony of Astronomy

Certainty that God Is: The Testimony of Physics and Chemistry

COURSE XII, PART I

TOWARD A MORE CHRISTIAN WORLD

We've a Story To Tell
The Spirit of the World
The Mission of Jesus
The Christian Instinct

UNIFORM LESSONS

The Universal Gospel Studies in Luke

AIM: To discover through the Gospel of Luke the warm human sympathy of Jesus and his regard for the earthly welfare and the eternal salvation of men, and to cultivate similar attitudes.

Intermediate and Senior

Luke the Beloved Physician. Luke 1; Acts 1: 1; Col. 4: 14; 2 Tim. 4: 11a
Growing with Jesus. Luke 2
What It Means To Repent. Luke 3
Christian Reasons for Clean Living. Luke 1: 13-16; 2: 40; 4: 4; 6: 21, 25, 43-45

Young People

A Gospel of Certainties. Luke 1; Acts 1: 1; Col. 4: 14; 2 Tim. 4: 11a
My Place in God's Plan. Luke 2
Fruits of Repentance. Luke 3
Christian Motives for Abstinence. Luke 1: 13-16; 2: 40; 4: 4; 6: 21, 25, 43-45

Please order these materials from The American Baptist Publication Society

YOUNG PEOPLE'S SOCIETY

Dated Topics

Sunday—Holiday or Holy Day?
Our Country for Christ
The Bible through the Ages
Our Church a Laboratory

Alternate Topics

WHAT IT MEANS TO BE A CHRISTIAN
What It Means To Be a Christian
What It Means To Be a Christian—in Comradeship
What It Means To Be a Christian—at Home
What It Means To Be a Christian—at Play

MISSION STUDY

Intermediate (Junior High)

Tales of Americans on Trek by Edith F. Lowry, Velma Shotwell, Helen White
Tales from China by Eva Morris Hayes

Senior

Move On, Youth! by T. Otto Nall
Stand By for China by Gordon Poterat

You will find excellent reading material in the two story-papers, *Teens* and *Young People*. The National Missionary Reading Program pamphlet lists many interesting and inspiring books for the Young People's Department.

HELPS FOR THE LEADER

of the Intermediate Society

OCTOBER 6

SPREAD GOOD CHEER AT HOME

By Bettina Gilbert

Scripture: Ephesians 4: 25-32

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *Teens*, of October 6, page 318. As you read it over, jot down any ideas that come to you for presenting the topic.

This is a topic that comes right into the experience of junior high boys and girls. So much of their time is spent in the home that they naturally will be interested in discussing some of the problems and points of interest there.

Start the meeting off with a game. Use the questions under "My Personal Inventory"; call them a "Personality Quiz" or something similar and get the group to grade themselves, as suggested in the body of the material appearing in *Teens*.

After this grading has been done, the discussion that follows will lead naturally into the presentation of the material under "What Mother and Dad Are Up Against" and "If I Were Head of the House."

The suggestions for polite behavior in the home should be presented in a general discussion under some heading such as, "What Are We Going To Do about It?" Here one speaker could be prepared to point out little things that anyone can do to make home life happy. The whole group should be asked to contribute suggestions or resolutions as to things they intend to do.

Questions for Discussion

Why do parents and children have so many differences of opinion? Is this necessarily a sign that the parents are old-fashioned? Is it a sign that the children are wrong and immature?

If it should happen that your parents are wrong in the decisions they have made about your behavior, what should you do about it?

How can one go about "Spreading Good Cheer at Home" when the home folks do not seem agreeable to the idea?

Blackboard Lists

At various moments during the discussion there may be certain lists that the group would like to compile. Be sure to have a blackboard at hand so that the discussion will not slow up, while the members try to remember what has been suggested. The following lists might be called for:

*Many of our readers have suggested that few of the members in their societies have been able to discuss the topic intelligently because they did not have access to material on the subject. So from now on we will present the discussion material for these topics in *Teens*, our story-paper for junior high and senior high readers. In this way, all members of the societies will be able to examine the material and contribute something to the discussion.*

*Because this arrangement releases space that was not available before, we can now offer twice as much material. In addition to the general article in *Teens*, we can present specific leaders' helps in BAPTIST LEADER. Each month these two pages in BAPTIST LEADER will contain outlines for the meetings, questions for discussion, possible projects that the group might undertake, etc. When we can do so, we shall suggest the titles of additional materials that will make the meeting more helpful.*

If you do not find the material that you need, or if you think of other suggestions that could be added, please let us know.

Things I would like to change in my home.

Things I could change about myself and thus bring about the changes I desire to see in my family.

Identifying marks of a Christian home.

Possible Projects

This topic should not end in a mere discussion. If the subject has been of any value to the group they should feel the need of further action. If they are receptive, suggest one of the following projects:

The building of a code of behavior for the members of a Christian home.

Planning family fun nights. This would include game festivals, reading and discussion circles, musical evenings, etc.

Planning family worship programs.

Planning and presenting such a play as "Christian Family Brown," by Dorothy Clarke Wilson, or "Blue Glasses and Harmony," by Dolby and Powell. You could hold rehearsals in the homes of the members and then you would have an opportunity to observe the results of this evening's discussion.

Planning a "Parents' Night." For the discussion period you might hold a panel discussion on "Solutions to Family Problems." Two parents and two members should make up the panel, but they

should all represent families. The chairman will raise the problem and the members of the panel will offer solutions and choose the one that seems to them the best.

A Suggested Order of Service

MUSICAL PRELUDE. "Home, Sweet Home."

READING. "It Takes a Heap o' Living," by Edgar A. Guest.

HYMNS. "My Master Was a Worker"; "O Master Workman of the Race."

SCRIPTURE. Ephesians 5: 25-32.

THE TOPIC INTRODUCED. Make a game of "My Personal Inventory."

SHORT TALKS. "What Mother and Dad Are Up Against"; "If I Were Head of the House." (Here call for suggestions as to changes that the members would like to see in their homes.) "What Are We Going To Do about It." (This will include suggestions as to changes that the individuals need to make in themselves; it will also discuss the model Christian home, so that the members can see how close they come to perfection. The results of the Personality Quiz will be given in this talk.)

CLOSING HYMN. "Blest Be the Tie That Binds."

OCTOBER 13

YOU CAN DO IT

By Anne West

Scripture: 2 Chronicles 32: 5-8

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *Teens*, of October 13, page 326. Notice particularly the subheadings and see whether or not you can build your outline on them.

Make the Topic Apply

At the beginning of the meeting pass out pencils and slips of paper, and ask each person to write his name and the vocation he desires to follow later in life. Those who are undecided could write down a first and second choice of occupations that seem attractive. While the discussion is going on have someone tabulate the results. Later on devote a period of discussion to the tabulation. Give the members an opportunity to explain the reason behind their choice and the way in which they plan to start working toward their respective goals.

As a point of interest compare your poll with one that appeared in *Liberty* magazine some time ago. Of the many

American young people questioned (including youth from Maine to California) the results read as follows:

Profession	Men	Women
Teaching	20%	25%
Newspaper work ...	15%	9%
Law	7%	...
Sales profession	7%	...
Government service .	6%	...
Business	6%	...
Advertising	5%	...
Medicine	4%	...
Writing	3%	7%
Ministry	3%	...
Secretarial work	...	13%
Social service	...	8%
Marriage	...	8%
Art	...	5%

Provide Problems for Discussion

Mary Jones and Susan White are both secretaries. Yet Mary Jones looks upon her work as a disagreeable job, while Susan feels that she is following a profession. What makes the difference?

Helen Carter and Betty Lane graduated from the university in the same class. They both began teaching the following September. Betty glories in her work. "It's a real thrill," she says, "to see how boys and girls respond to the excitement of discovering new things in the world." But Helen grumbles that she really cannot stand many more months of working with silly, disobedient children. She wishes she never had started this teaching business! Why this contrast?

The following quotation is from a Boston newspaper of some years back: "The day was dark and stormy but Phillips Brooks walked down newspaper row and all was bright." Could this be said of you? If not, whose fault is it and who is responsible for making a change?

Forty years ago nearly all American boys dreamed of the possibilities of becoming President of the United States. Not many express such a wish today. Why? Is it because the cares of the Presidency are too difficult, or is it because wealth and power no longer represent the American idea of success? What is the Christian viewpoint toward success? Can you attain it?

Additional Helps

The Go-getter, by Peter B. Kyne. A short, inspirational story.

Poems by Edgar A. Guest: "If I Had Youth," "The Dull Road," "Courage," "Purpose," "Defeat," "Challenge," and "The Things That Haven't Been Done Before."

A Suggested Order of Service

OPENING HYMN. "Stand Up, Stand Up for Jesus."

INTRODUCTION OF TOPIC. Raise question, "Can You Do It?" To responding question, "Do what?" explain, "Can you

take all the world's difficulties in order to meet the goal that you consider success?"

SCRIPTURE. 2 Chronicles 32: 5-8.

HYMN. "That Cause Can Neither Be Lost Nor Stayed."

THE TOPIC DISCUSSED.

Vocations Poll. Discussion of poll that appeared in *Liberty* magazine.

How To Prepare To "Do" It. Material in *'Teens*.

Success—What Is It? (a) The general view of success, (b) The Christian view. In connection with the latter section, use the hymn, "Are Ye Able, Said the Master," and the Scripture, John 14: 10-15.

CLOSING HYMN. "Have Thine Own Way, Lord."

OCTOBER 20

THE BEST USE OF SUNDAY

By Myrtle Harmon Hayward

Scripture: Exodus 20: 8-11;

Mark 2: 23-28

You cannot profitably begin the preparation of an outline for this topic unless you have read the background material printed in *'Teens*, for October 20, page 334. It may be that you will want to make some assignments to other members of the society after you have read this material.

After you have read the *'Teens* copy carefully, take some time to clarify your own thinking about the proper observance of Sunday. Read the Scripture passages suggested above and also Nehemiah 13: 15-22; Isaiah 58: 13-14. Think about each member of your group and the way in which he observes Sunday. This will show you whether or not your group has any outstanding problems that need attention.

Try to secure the book, *Sunday in Our Home*, by William C. Gannett. On pages 25 and 26 there appears the description of an ideal Sunday. This would be helpful for the opening of the topic for this evening. Helpful also would be the book, *Famous Hymns with Stories and Pictures*, by Elizabeth Hubbard Bonsall. This whole book is an illustration of what one family did on Sunday afternoons. It should prove interesting not merely from this angle, but from the fact that it will aid in family singing on Sunday.

The *'Teens* material mentions a "peep show." If the leader desires to recommend this activity he should be prepared to show how it is done. Secure small prints of famous paintings from the Perry Picture Co., Malden, Mass., or from a similar picture publishing company. Paste these prints on the inner end of a shoebox, then cut a small hole

in the other end. A more elaborate show would be made by furnishing the box in complete imitation of the picture. Each article should be pasted or wired down in place, then the lid set on top and the window cut in one end of the box.

For Discussion

Ask the group to suggest books that would be suitable for Sunday reading. Be sure to list the reasons why these books are satisfactory.

Consider the statement: "The real problem of Sunday is that of restless and unintellectual people." If your group is interested in debating, try to work up a short debate on the subject.

List sections of the Bible that any adult Christian ought to know by heart, and other passages that it would be helpful to know. Try to make plans for Sunday afternoon memorization groups. In this connection you might mention that some of our finest writers attribute their widespread knowledge to this Sunday afternoon habit of their youth.

Consider the statement: "I can worship God just as well out under the trees or listening to Sunday radio services as by going to the church."

Plan for a Sunday afternoon meeting with the parents, at which time this whole subject of Sunday observance will be discussed. Perhaps at this time the parents will tell about the way they observed Sunday in their childhood.

The Old Testament Sabbath

The following paragraphs show how the Romans viewed the Jewish practice of obeying the Fourth Commandment.

"I was never able to grasp the idea of their sabbath. Imagine an entire people taking every seventh day in its life and turning it into a day of rest! The entire country comes to a standstill; there is no movement, no labor, no work of any kind. Nothing to do but rest. They all rested, they, their wives, their children, and even their animals. For on that day nothing is done with the animals beyond leading them to drink at the wells, or throwing some fodder into their troughs. At first I was under the impression that this seventh day of rest, or sabbath, which as an institution is equally unknown among the civilized and the barbarian peoples, was nothing but a concession to laziness—a day of complete and pointless idleness. But I soon discovered that this was by no means the case. To begin with, whatever one might say of this unusual people, one accusation could not be brought against them—that of laziness. . . . They were, as a matter of fact, an exceptionally industrious people. . . . This was a day not of repose but of sacred service, a day of self-giving and of self-sacrifice to their God. On that day they

sundered themselves from this world; they went about as if they had been translated to another life, their eyes, hearts, and heads fixed on the heavens. On that day they belonged solely to their God."¹

OCTOBER 27

YOUTH IN MISSION CHURCHES

By Dorothy E. Claypool

Scripture: Matthew 28: 16-20;

Isaiah 55: 10-13

Before you begin to prepare an outline for this topic, turn to the material under this heading in *'Teens*, of October 27, page 342. As you read the article, try to think whether there are similar instances that you know from experiences in your life, or in the lives of your friends.

The American Baptist Foreign Mission Society, 152 Madison Avenue, New York, and The American Baptist Home Mission Society, 212 Fifth Avenue, New York, will have interesting accounts of things that young people are doing on mission fields today. Talk with delegates to World Wide Guild rallies and with church members who may be in correspondence with missionaries and ask them for incidents that will help to develop the topic and make it realistic to the group.

This topic is not the type that lends itself to discussion. It will appear to better advantage if treated as an inspirational subject and as a topic that is intended to inform about conditions not familiar to the group. For that reason, ask several members to be prepared to tell stories about the facts that you discover from your letters to the mission boards. You may find additional material in *Missions*, the denominational magazine for spreading information about missionary activities, *A Book of Remembrance*, *All Kindreds and Tongues*, and other current missionary books on the reading list.

Possible Projects

Plan to start a pen club for the purpose of promoting friendship among the young people of your church and those from churches far away. Study the *'Teens* Pen Pals rules and prepare your letters to send through that plan of exchange.

Develop a "Mission News" exchange for your church. As you get bits of information about activities on the mission field, you could give these to the editor of your church paper or post them on the church bulletin board. Publish special items in your local newspaper.

¹ *The Nazarene*, by Sholem Asch. Published by G. P. Putnam's Sons, New York. Used by permission.

Youth in mission churches are in need of many things that we can supply, oftentimes from materials that we are about to discard. Try to find out some of these needs and arrange to collect the materials. Pack a friendship bag or a good-will box and offer it to them for their work. Suggest that they write to you concerning the conditions under which they work.

Many of the Central American mission churches ask nothing more than the friendly interest of their North American Christian neighbors. Ask someone to help you write letters to them in Spanish, expressing your desire to establish a bond of fellowship with them.

A Suggested Order of Service

APPROPRIATE HYMNS. "O Father, Thou Who Givest All," "Go, Labor On: Spend, and Be Spent," "O Zion, Haste," "God of Our Youth, to Whom We Yield."

THE TOPIC INTRODUCED. A brief consideration of the type of people who make up the mission churches.

SHORT TALKS. Incidents from *'Teens*, from personal recollections, or from information gleaned from missionary literature or letters.

THE TOPIC IN ACTION. Discussion as to how all this information affects the young people who are listening. Is their activity abroad a challenge to youth at home to work harder? Definite plans for missionary activity throughout the coming winter.

SHORT CLOSING SERVICE OF WORSHIP.

Scripture. Matthew 28: 16-20.

Hymn. "Give of Your Best to the Master."

Prayer. Dedicating the discussion and the plans of the evening to the service of Christ.

Hymn. "Are Ye Able?"

Have You Tried the Pioneer Plan?

If you want to have better meetings in your Junior High Society, why not adopt the *Pioneer Plan*? This plan, a program for the Intermediate or Junior High age, has been in use for a number of years, particularly in churches that like to give the boys and girls themselves a good deal of responsibility and character-building activities. It has the endorsement of the Baptist Young People's Union, the Department of Missionary Education, and The American Baptist Publication Society.

A Program for All

Any type of Intermediate organization, whether it be the small group or the

large school, can use the plan. It may be used by Sunday school classes, Junior High Departments, World Wide Guilds, Baptist Young People's Unions, Christian Endeavor Societies, or by church departments in which all of the work for Intermediates has been unified.

The terminology of the plan is nautical. "Crews" of youngsters from "ships" that sail into various "ports" of achievement. A "Sailing Schedule" takes care of the planned program for the "voyage," the length of time that the "fleet" intends to spend in working out the plan.

For more complete details, write to the Department of Christian Education, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

TOPICS NEXT MONTH

Nov. 3. *Notes from a Missionary's Diary*. Acts 18: 1-11.

Nov. 10. *Boys and Girls Needed!* Matthew 5: 9; James 3: 18.

Nov. 17. *Am I Grateful?* Daniel 6: 10; Luke 17: 12-17.

Nov. 24. *As Others Hear Us*. Psalm 19: 14; Proverbs 15: 23; 25: 11; Isaiah 50: 4.

Materials for Verse-Speaking Choirs

(Concluded from page 39)

is also a litany about the nations. From such a collection a choric group could make numerous arrangements that would supply programs fitting for the various seasons of the church year.

"WORLD WITHOUT END": A CHORIC DRAMA IN TWO ACTS, by Albert Johnson. Price, 50 cents.

When you are ready for something more difficult, try *World without End*. This play is well worth reading and study whether or not you plan to present it for an audience. You will find few arrangements of the Christ story that so fire emotions as does this drama. Two forms of presentation are outlined in this little book. One is a simple form for the choir written for a group of men and women who can act as well as read. It includes instructions for a hidden choir, and for selected orchestral instruments or pipe organ. There are no properties, so the play may be presented in the chancel, using various levels of platform and choir loft.

Of course all presentation rights are held by the copyright owners and permission for production must be obtained from them.

Adult Leader

Parents Are Asking

By GRACE SLOAN OVERTON¹

IT has been my unmerited privilege in recent years that there have come into my hands from parents fairly well distributed over the United States literally hundreds of written questions concerning home and family life. I attempt here to classify these questions and to indicate some of the main trends which seem definitely in progress.

Husband-Wife Relationship

Parent interest is highest in this area. As I run through written questions in my files here are a few sample ones: "How can parents better understand each other, and so not allow their children's problems to separate them?"—"Is there any hope of happy family life when you have lost confidence in the word of your wife?"—"What can you do when there no longer seems to be any common ground upon which to meet?"—"Can a broken marital fellowship ever be rebuilt?"—"What to do when your wife becomes defensive and contradicts everything you say—and right before the children?"—"I love to go to church; my husband does not."

Parents today are expecting more out of marriage for themselves than the preceding generation did. The new independence of children, and the community's taking increasingly both the direction and planning for them from the home have lessened the opportunity for compensatory parenthood—that is, making up in their parenthood for what the husband and wife may feel their marriage has failed to deliver in personal satisfaction. There must, therefore, be more continuing personality enrichment for both parents out of their own relationship to each other. In dealing with these sensitive problems, we attempt to recognize a few basic principles:

1. *The marital relationship is primary in family life.* Successful marital adjustment is a fundamental requirement for successful parenthood. To become a good father or mother, in the deepest sense, one must be first a good husband or wife. Impoverished marital relations impoverish parenthood.

2. *Love must be implemented by psychological and social skills.* Differences, if handled skillfully and honestly, need not disturb the fundamental love of a

husband and wife. Growing tension between parents comes usually from piled up resentments which are then dramatized as a single difference—thus providing the obvious occasion to "let loose" the accumulated resentments.

3. *Two people with basic integrity can make a "go of marriage."*

4. *Christian love practices forgiveness.* Knowledge of the psychology of forgiveness—as well as capacity to forgive and to be forgiven—is more necessary to happy marital living than to any other human relationship. If a much wounded and resentful partner can discriminate between lack of basic integrity and an interlude of weakness, that will often save the home. Refusal to forgive is evidence of an unhealthy or of an exaggerated ego.

5. *Marriage to be permanently satisfying must be a sacred union.* All honest married people long for an experience of deep and growing fellowship. They feel unsatisfied if this fellowship is not

being continuously and dynamically achieved. "When each has thrown overboard his or her own protective measures for his or her own security, and seeks only the security of their marriage; when they come to possess each other until each brings his problem as their common problem, and together they seek the solution which will make the more secure their common destiny; when the tie becomes so close, that the thought to escape each other cannot arise, they will have achieved . . . the new harbor for marital happiness and security. For then they will have entered into the experience of giving unquestioningly—and also of receiving without asking."²

Parents and Their Children's Morals and Amusements

Parents are approaching the whole matter of their children's morals and amusements with increasing sincere open-

² *Love, Marriage and Parenthood*, Grace Sloan Overton. Harpers. Page 66.

PASTORS HAVE COME TO SEE THE IMPORTANCE OF HAVING A FRIENDLY CONFERENCE WITH EACH COUPLE COMING TO THEM FOR MARRIAGE. THESE COUPLES USUALLY ARE EAGER FOR INSTRUCTION CONCERNING THE RESPONSIBILITIES OF MARRIED LIFE. SOME PASTORS MAKE IT THEIR PRACTICE TO PRESENT THEM WITH A BOOKLET THEY CAN READ AND CONSIDER TOGETHER

Harold M. Lambert



¹ Author and lecturer, Ann Arbor, Mich.

mindfulness. It is a questing and interested parent one finds asking such questions as: "Should I let my fifteen-year-old girl attend dances?"—"What can I do when the fashion is for the crowd with whom my children go to stay out until all hours of the night or morning?"—"Should I let my son or daughter smoke at home?"—"How old should a girl be before she goes out on dates?"—"What answer would you give a child about going to Sunday movies when he asks: 'Who says it's wrong?'"—"Should I read my children's letters when I feel sure there is something going on which I should know?"—"When should I begin to give my child sex instruction? Where can I find the best helps?"

Our old family pattern of discipline is fundamentally disturbed—if not destroyed. Parents are confused as to how far they should go in controlling their children's amusements. And children are also confused as to the extent of parental rights. Here again we try to keep in mind some basic principles:

1. *The discipline of fellowship in working through the process of coming to the moral decision is the only effective discipline of today.* There is little of such opportunity in the parental ultimatum, "No, you can't!" But there might be considerable in working through together with our children the reasons "for" or "against." There is discipline for the parents as well as for their children in this fellowship-process.

2. *Parents need to see their children in their current world with its changed tempo and changed attitudes.* Not that parents approve all these changes, but recognize that these are the changes and this is the tempo in which their children live. When social usage seems to demand our children's doing things of which we disapprove, it is well to remember that, while we have the one conflict—between us and our children, they have an added one—the conflict between our wishes and the current social usage among those of their own age. A recent survey sought to discover something concerning the parent-high school child conflict over dancing. Ninety-seven per cent of the girls included in the study knew how to dance—had learned early. Seventy-six per cent of the boys knew how to dance—had learned after getting into high school. Parents of the boys and girls criticized them for: (1) late nights; (2) frivolity and hilarity; (3) drinking; (4) smoking; (5) spending too much time in recreation; (6) too many nights away from home; (7) spending too much money; (8) unwise familiarities between boys and girls. About two-thirds of these girls thus criticized said they talked things over with their parents; of the boys less than one-third did.

Children's Religious Faith and Church Attendance

There is increasing concern on the part of parents that their children enter into a genuine religious faith, that is, that they have a vital faith in God and a Christian attitude toward life. Parents are asking of the church whether it is helping build this faith and developing this Christian attitude. Here are sample questions: "Why is it that we raise our children Christian and, when they get away from home, they do almost everything we taught them not to do?"—"Shall I make my fourteen-year-old go to church?"—"What to do when nine-year-old Bobby doesn't want to go to Sunday school?"—"The fairy-tale type of story (in which birds, animals, and flowers talk) is making my young daughter skeptical. When I give her some information she cocks a doubtful eye on me and says: 'Mother, is that just a story, too?'"—"Can the modern home have family worship?"—"My children in our parsonage home do not seem to want to be Christian or do any church work. The older children are now away at college; and they have stopped going to church

altogether. What is the cause?"—"Is the church really meeting the needs of parents today?"

Parents are asking these questions. Their concern and their high intelligence cannot be doubted by anyone to whom they grant the privilege of sharing in the solution of these problems that are so close to their hearts. Increasingly, younger parents are frankly aspiring to Christian parenthood. The way in which this devoted generation of younger parents awaits and welcomes practical guidance from the church is one of our most promising trends. Church leadership has an opportunity unparalleled in this field. Neither sentimentality nor a superficial psychological or biological approach will be effective. But rather a forthright handling of the biological, sociological, and psychological elements involved—combined with the Christian attitude toward life and toward this particular set of relationships. If one is thus a realist in meeting life he will be heard with wistfulness even by the sophisticated, especially if he has a strong sense of spiritual values with deep Christian convictions—and makes no apology for having them!

On Studying the Bible

By Clarence Edwin Flynn

IT is highly important that the student come to the Bible, or to any portion of it, with an open mind. Only then will the light of truth impress its own meaning on him for its own sake and by its own power.

Here are a few incidental suggestions:

First, the Bible should be dealt with in normal units of thought. These units for study are not always bounded by the chapter and verse divisions as we have them, but are indicated by the natural breaks in thought, sometimes represented in the Revised Version by paragraph divisions. Detached from its context a sentence or a phrase may not mean at all what it does when in its proper setting.

Second, the personal message of the Bible to the heart usually takes care of itself when the mind deals with the Bible in a really understanding way. When the Master approached the two disciples on the way to Emmaus and opened the Scriptures to their minds, they felt their hearts burn within them. Perhaps this is the secret of the burning heart, so much sought after and so often eluding the seeker. Radiant light and heat are essentially the same. Head religion and heart religion are not rivals. They are one.

Third, Bible study falls short of its

full value and purpose unless it finds its application in life and the thing learned comes to be done. Truth is interesting and well worth knowing, but its great purpose is to be incarnated in living deeds. Knowledge falls short of its potential value unless it produces a program of action.

Fourth, the Bible can no more be mastered by fitful, careless, interrupted study than chemistry can. One who would know the Bible must be faithful in studying the Bible. There must be daily effort over long periods of time, and when such an effort is made it usually becomes a lifetime study. As in the case of any other subject, the groundwork must be laid before the student begins to enjoy and appreciate the study fully.

Fifth, one should not limit his study to any one translation of the Bible. One should know the older translations, of course, but there is no reason for assuming that any one of them is final. The newer translations also should be read, at least for the purpose of comparison. Often it will be found that they clear up many difficult points.

Parts of the Bible are among the oldest known literature, yet it is as applicable to modern needs as though it were written today.

International Sunday School Lessons

Theme for the Quarter: The Universal Gospel: Studies in Luke

(First Half of a Six Months' Course)

Aim: To discover through the Gospel of Luke the warm human sympathy of Jesus and his regard for the earthly welfare and the eternal salvation of men, and to cultivate similar attitudes

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1938, by the International Council of Religious Education and are used by permission.

LESSON I—OCTOBER 6

Luke and His Gospel

Luke 1:1-4; Acts 1:1; Colossians 4:14; 2 Timothy 4:11a

Luke 1:1-4

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Acts 1:1

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

Colossians 4:14

14 Luke, the beloved physician, and Demas, greet you.

2 Timothy 4:11a

11a Only Luke is with me.

KEY VERSE: *It seemed good to me also . . . to write . . . that thou mightest know the certainty concerning those things wherein thou hast been instructed.—Luke 1:3-4*

TO BE READ EACH DAY

Sept. 30. M. A Gospel of Certainties. Luke 1:1-4

Oct. 1. T. Luke, the Beloved Physician. Colossians 4:11, 14

Oct. 2. W. The Message of Luke's Gospel. Luke 4:16-22

Oct. 3. T. A Gospel of Tolerance. Luke 4:25-27

Oct. 4. F. Luke Portrays the Father. Luke 11:11-13

Oct. 5. S. Luke's Picture of Jesus. Acts 1:1-5

Oct. 6. S. The Annunciation. Luke 1:26-38

SCRIPTURE SAYS—

By W. W. Adams

Good literature lives primarily because of its own intrinsic worth. It makes its appeal by virtue of its own native power. It is good because, apart from all considerations of its origin, it is interesting and valuable to succeeding generations of readers. Its power of appeal may lie in the beauty of its style. There is a charm in its words, in the form or style by which its thoughts are expressed. Or its appeal may lie in its message: the history recorded, the ideas expressed. This content speaks to us, enables us to see ourselves, our world, our duties, our resources through the eyes and experiences of others. Thus we live our lives in the strength of the accumulated wisdom of succeeding generations. Or it may make its appeal, in part at least, by a portrayal of the historical background that gave it birth. Who wrote it? When was it written? Why was it written? Or again it may make its appeal through a combination of all these elements.

Such a piece of literature is the Gospel of Luke. In literary form and style of expression it ranks with the world's greatest literature. But its chief value lies in its content. Choice sections of

this great book furnish the scriptural foundation for our study during the next six months. Blessed, indeed, will be all who take advantage of this rare privilege to study the entire Gospel. For these the following brief outline will be helpful.

THE GOSPEL OF LUKE

Preface (1:1-4)

1. 1:5—2:52: The Birth and Early Life of the Forerunner and of Jesus.
2. 3:1—4:13: The Messiah's Entrance upon His Ministry.
3. 4:14—21:36: Jesus' Great Public Ministry.
 - a) 4:14—9:6: The Ministry in Galilee.
 - b) 9:7-50: Withdrawals from Galilee.
 - c) 9:51—19:28: Journeys toward Jerusalem.
 - d) 19:29—21:4: Challenging Jerusalem.
 - e) 21:5-36: Looking into the Future.
4. 21:37—24:53: The Outcome.
 - a) 21:37—22:46: Jesus Faces the End.
 - b) 22:47—23:56: Victories of Jesus' Enemies.
 - c) 24:1-53: Jesus Victorious.

Our first lesson makes the proper approach—Luke and his Gospel. We look at Luke in order that we may the better understand his Gospel.

Luke the Physician (Col. 4:14)

Not a great deal is known of the man Luke. It is fairly clear that he was a Gentile. He has a Gentile name, Loukas. In Col. 4:10 ff. certain persons are said to be "of the circumcision." That is to say, they were Jews. This would imply that the others named in this section were Gentiles. Among them is Luke. In his writings he portrays a dislike for Jewish exclusiveness and a desire to be true to Gentile interests. Luke then is the only known Gentile author represented in the New Testament writings.

Luke's place and date of birth and his education are hidden secrets. That he was highly educated is certain from his writings. These writings are in good Greek, have excellent literary form, and are considered by many to be the most beautiful in the New Testament.

It is safe to conclude that Luke was a physician. Paul so designates him: "Luke the beloved physician." This statement is confirmed by the Lukan writings. In these writings the eyes and interests of a physician are in evidence by the language used, the historical events selected, and the details recorded.

Luke the Companion of Paul (2 Tim. 4: 11a)

Paul had a companion during many of his missionary travels as recorded in Acts. Note the "we" sections in Acts, 16:10-17; 20:5-15; 21:1-18; 27:1-28:16. The writer of these events was a companion of Paul. This companion and the writer of the records was a physician. Luke was a physician. Luke was an associate of Paul: "Luke is with me" (2 Tim. 4:11a). Luke, therefore, was a companion of Paul and his beloved physician. He had proved his worth and dependability by ministering to Paul's physical needs.

Luke the Writer (Acts 1:1)

Although in neither book is the author named, Luke stands as the author of our Third Gospel and also of The Acts. The Book of Acts was the writer's second volume: "the former treatise I made." That treatise can be no other than our Third Gospel. Each book is addressed to Theophilus (Luke 1:4; Acts 1:1).

In language, style, plan of work the two books are a unit. In each book Jesus is the hero. In the former treatise Luke narrates what Jesus *began* to do and to teach. In the second volume, The Acts, he continues his record of what Jesus went on doing and teaching. The dividing point in the record was the ascension of Jesus. Jesus began his works and teachings while in the flesh. After Pentecost he continued his works and teachings in the persons of his disciples, filled by the Holy Spirit, Jesus' other self. Thus we have in Luke-Acts our only continuous unified record of Jesus.

Luke the Historian (Acts 1:1-4)

Of the four Gospel writers, Luke alone shows us the manner in which he proceeded with his work. He writes as a historian, and he displays the intellectual and literary habits of a true historian. We may be sure that his record is true and authentic. Four facts stand out in this introduction.

1. *Encouraged by Others.* Luke was not the first to become interested in, and to undertake to write, a history of Jesus. "Many had taken in hand" to draw up a narrative concerning Jesus. No one knows how early men began to make notes of the life of Jesus. By the time Luke wrote, many had done so. Our Mark was among these many efforts. But there were others. Luke read these records. He was inspired to try his own hand at writing a record of Jesus. We must conclude that Luke believed that the other attempts, valuable as they were, had not exhausted the materials that were available. There would be no need to duplicate existing records.

2. *Informed by Others.* Without doubt Luke was not converted until years after Pentecost. He must have learned of Jesus for the first time from Paul. He, therefore, was a total stranger to the historical Jesus. And he had to rely upon others for his information. And he did just that. He talked with "eyewitnesses and ministers of the word." He heard them preach—men who had seen Jesus at work and had heard his teachings and had themselves become his ministers. These men were good teachers and Luke was a good student. Luke said, "even as they delivered them to us." The line of connection runs straight from Jesus through eyewitnesses to Luke and through him to us.

3. *Accurate Investigation.* The habits of the true historian are plainly in evidence in the words, "having traced the course of all things accurately from the first." He did not accept what others wrote and said of Jesus. He was a true historian, carefully investigating and weighing all evidence. He began at the beginning of Jesus' earthly life and traced the course of all things accurately to the end. Much time went into that investigation. He doubtless visited many of the scenes of those events. He talked with many eyewitnesses. He checked one person's claims with another's, balancing view with view until he was sure of his facts. Modern historical investigation confirms the claim of Luke to an accurate narrative of the facts.

4. *Writing with Purpose.* We can now understand the words, "It seemed good to me to write." He had read other accounts of Jesus, talked with eyewitnesses and weighed the evidence. Then he had a friend—Theophilus—who had begun the Christian life, but who still was ignorant of much that is essential in Jesus. It, therefore, seemed good to Luke to write to Theophilus and to give him an orderly account of what Jesus began to do and to teach with the high purpose in view of enabling him to know the certainty regarding the things of Christ. This was a noble purpose. All readers of the Third Gospel recognize how well Luke did his work.

Luke the Interpreter of Christ

Luke was himself a devout Christian. He loved Christ. He wanted others, and not Theophilus only, to know his Saviour. He wrote not only accurately but with the purpose in view of getting others to love and to serve Christ. He records facts and interprets them. He shows Christ to be the Great Physician to men's bodies and souls, the Friend of all groups—including outcasts, sinners, children, women, and all underprivileged. His is the universal Gospel. It covers the life of Jesus from its beginning to its consummation. All of Christ's inter-

ests and all sides of Christ's nature come out in the record as presented by Luke. Read it; believe it; love it; live it; teach it; win others to it.

LESSON APPLIED

By Howard K. Williams

Purpose. The lesson subject for today suggests that we introduce the members of our classes so intimately to Luke, the beloved physician, that they will be able to pursue their study of his Gospel for the next six months with real pleasure and profit. Renan called this Gospel "the most beautiful book in the world."

Preparation. To introduce Luke thus, we must know him and the purpose of his book; hence there is need for a thorough study of all the material that we can find about him and his Gospel. Plan your lesson outline with care. This article should help you to do so. Try to present Luke as a vital person. Note the passages assigned, why they were selected, and their implications for this lesson.

I strongly urge that you purchase a *Harmony of the Gospels*. Such a book is arranged in columns, so that you may see at a glance what passages are peculiar to each Gospel. It will aid you immeasurably in understanding the Gospels.

I. The Writer of This Gospel

The author of this Gospel was Luke. Our sources of information concerning Luke are twofold: references to him in the Scriptures and statements by early Christian writers. The latter, beginning as early as Irenaeus in the second century, identify Luke as the writer of this Gospel and also of the Book of Acts. That he was a close companion of the apostle Paul is clear.

Luke as a Companion of Paul. Note in the Book of Acts how the personal pronouns at certain points change from "they" to "we." (See Acts 16:4, 6-7—"they"; now see Acts 16:10-13, 16—"we." Note the change in verse 23 to "them" and in 17:1 to "they.") From these passages we conclude that Luke joined Paul at Troas (Do you know what happened there?) and went with him into Europe. Evidently he remained at Philippi, perhaps for two years, and we come again to the "we" passages in Acts 20:5-6, where Luke rejoined Paul as he was returning to Jerusalem and traveled with him to Troas. He met Paul again at Assos (Acts 20:13), and together they went to Mitylene. Thereafter, Luke remained with Paul to the end of the apostle's life, traveling with him to Caesarea and staying near by while Paul was in custody; thence to Rome, and in 2 Tim. 4:11 Luke is reported as the only one staying with Paul

to the end. What a companion Luke was to Paul! Discuss Christian friendships.

Luke as a Medical Doctor. We learn also that Luke was a medical doctor. Paul called him the "beloved physician" (Col. 4:14). How much can be gathered from those two words! How dear to the heart of Paul, the dauntless, was this lovable man of science! How often did Luke, with such medical knowledge as was known in his day, minister to the body of Paul, the man of indomitable will! Ponder this service in your minds.

Suppose Luke had limited himself to a regular medical practice! He might have been comfortably fixed financially, respected by his neighbors, and have died unknown. Happy the physician who is also a Christian missionary, wherever his practice may take him! What a glorious calling—a beloved physician! So you, whatever your occupation, also may be a missionary. Make your daily calling a service for Christ.

Luke's Character. We can see, too, from Luke's writings the sort of man he was. His character will be perceived more and more clearly as these lessons proceed, but let us note now that his Gospel shows him to have been scientific and accurate (1:1-4). He was optimistic, lovable, and persistent, a valuable helper who to the last proved true to his friend Paul and to the Lord Jesus Christ.

II. The Gospel of Luke

1. AS TO ITS CHARACTER

Since we are to give six months to the study of this Gospel, we should have as a foundation for that study a knowledge of its nature and purpose. Really to understand Luke's Gospel we must compare it with the other Gospels. Hence the need for the *Harmony of the Gospels*. Studying the four Gospels, you will notice that the first three run more or less parallel, but that John's Gospel is almost entirely different. You will notice also that some things are common to all, and that there are many things peculiar to each. Why is this? The answer is that each writer had a different purpose in writing and selected his material in accordance with his purpose. Briefly, the matter may be stated this way:

Matthew was written to prove that the historical Jesus was the fulfillment of Old Testament prophecy. Thus the phrase, "that it might be fulfilled which was spoken by the prophet," is constantly recurring. Matthew gives a full account of the discourses of Jesus, and a knowledge of Jewish customs is taken for granted.

Mark is the shortest and earliest of the Gospels and was written to show that God in Christ is the worker among

men. It is the Gospel of work and activity. The words "straightway" and "immediately" are of frequent occurrence and indicate movement and activity.

John's Gospel, the fourth, gives an account of Jesus' inner life. In it we have the oft-repeated words, spirit, light, life, love—all of them inner qualities.

Luke's Gospel Is That of the Kinsman-Redeemer. Luke was a Gentile, and he wrote to show the Gentiles that Jesus was the Son of man, akin to man, and sympathetic with man, and that he was also the Son of God, and therefore was able to redeem man, as a kinsman-redeemer would do (Lev. 25:47-49). Jesus stooped all the way down that he might lift us all the way up. There are fifteen parables that are peculiar to Luke and all of them are parables of redemption. (Note especially Luke, chapter 15.) Observe the word "redeemed" in this Gospel.

Luke Is the Universal Gospel. It contains no race prejudice. Note, in your study of the passage peculiar to Luke, how many of the parables and miracles teach universality. No one is excluded who comes for salvation. Note the large place given to women in this Gospel—and that in a day when women were looked upon as inferior.

Luke Is the Singing Gospel. Here alone we have the great songs of the Gospel: those preceding the birth of Jesus—of Elisabeth, of Mary, and of the angel chorus at the Saviour's birth; and after his birth, the songs of Zacharias and of Simeon. And Luke's Gospel closes with Jesus' disciples singing in the Temple. Truly Jesus sets the life to music! Has Jesus done this for you?

Luke Is the Gospel of Worship and Praise. This is close to the preceding point, for a person cannot long sing, especially songs of spiritual victory, without worshiping and praising. What a joy it must have been for Paul to travel with such a companion! As they went on their mission for Christ, Luke's "Praise the Lord" came not from his lips only but from a heart bursting forth into praise of Him who loved everybody. Luke tells us that it was Jesus' custom on the sabbath to worship God in his house (4:16). Should we do less?

Luke Is the Gospel of Prayer. In Luke alone are we told that Jesus was praying when the Spirit descended on him at his baptism (3:21); that Jesus spent the night in prayer before he chose the Twelve (6:12-16); that Peter's confession was during a time of prayer (9:18-20); that Jesus' transfiguration came as he prayed (9:28-29). Here alone do we have Jesus' prayers when on the cross: "Father, forgive them" and "Into thy hands . . ." (23:34, 46). The parables which are peculiar to Luke's Gospel emphasize the value of prayer—the

Friend at Midnight (11:5-13); the Importunate Widow (18:1-8); and the Pharisee and the Publican (18:9-14).

Luke Is the Gospel of Victory. Luke never doubted that Christ was the sufficient Saviour for all. Do you have that assurance of ultimate victory?

2. AS TO ITS PURPOSE

Though the Gospels differ at places in the material which they present, they are not contradictory but complementary. They describe different aspects of Jesus' character and work. It is as though you asked four people to describe a building, one, the history of the building; another, the purpose of the building; another, the furniture of the building, and another, the interior of the building. Each account would be different, yet at points each would agree with the other accounts. So with the Gospels. Luke tells us in the opening verses that he has carefully studied all the materials, written and oral, and that he has carefully arranged them so that they would afford a good basis for an accurate and adequate understanding of Jesus.

In this study of the Gospel of Luke we are to consider Jesus particularly as a Saviour able to save to the uttermost everyone who comes unto him in need and contrition. (This thought may be linked with the Baptist Church School Advance which is being begun today.)

The Gospel of Luke was addressed to Theophilus. Who was Theophilus? Was he a man of royal birth or is the name symbolic? The name comes from two Greek words meaning "God" and "friend" or "lover." To you "O friend of God," "O Lover of God," this book has been written. May we, as we study it, learn to love the Lord more!

VIEWPOINT OF YOUTH

By Colena M. Anderson

Review

With today's lesson, we begin a new series. To get a perspective of the whole year's lessons, take time to review briefly the other series presented this year:

First Quarter—The Kingdom of Heaven: Studies in Matthew.

Second Quarter—Messages from the Prophets.

Third Quarter—Messages from the Poets.

Ask the class for the lessons that they remember best.

A New Series

This quarter's lessons are grouped under the main title, *The Universal Gospel: Studies in Luke*. Write on the board the aim of this series. You will find it under the heading on page 48.

men compare it with the aim for the first quarter: "To learn from a study of the Gospel of Matthew the teachings of Jesus concerning the kingdom of heaven and to ascertain the significance of those teachings for the life of today, both in personal character and in social relationships."

Wherein are they different? Alike? Note that both apply to our own life and the things we learn from a study of Jesus' life. The purpose of these two series, like that of the studies of the prophets and the Poets, is to translate the spiritual values of the Bible into needs and attitudes in our own lives. Never lose sight of this. Compared with this, the teaching of straight facts and Bible stories is a simple task. Making the facts bear fruit first in ourselves and then in our pupils is a job that challenges all we have.

Introducing Luke

The first lesson in this series can be little more than an introduction to the man who wrote the Gospel we are to study. Begin by asking the class what they know about Luke. Read again the lesson text to discover what it tells about Luke. In order to find new light on the interests of the writer, study some of the incidents told only by Luke. The following passages appear only in Luke's Gospel:

The birth of John announced to Zacharias (1: 5-25).

The birth of Jesus announced to Mary (2: 26-38).

Mary's visit to Elisabeth and her song of praise (1: 39-56).

The birth of John the Baptist (1: 1-80).

The birth of Jesus and the adoration of the shepherds (2: 1-20).

Circumcision of Jesus and presentation in the Temple (2: 21-38).

Jesus at twelve goes to the Passover (4: 41-52).

Jesus raises a widow's son (7: 11-17).

Jesus exposes hypocrisy of Pharisees and scribes (11: 37-54).

Jesus discourses upon hypocrisy and worldliness (12: 1-59).

Parable of the barren fig tree (13: 1-9).

The seventy sent out (10: 1-6).

Parable of the Good Samaritan (10: 1-37).

Some Pharisees warn Jesus respecting Herod (13: 22-35).

Dines with Pharisee on the sabbath.

Parable of the Great Supper (14: 1-24).

Teaches the multitude what is required of disciples (14: 25-35).

Parables of the Lost Sheep, Lost Coin, and the Unjust Steward (15: 1-32).

Parable of the Unjust Steward (16: 1-13).

Parable of the Rich Man and Lazarus (16: 14-31).

Jesus teaches forbearance, faith, and humility (17: 1-10).

Healing of the ten lepers (17: 11-19).

Visit of Zacchaeus (19: 2-10).

In considering any of the above references found only in Luke, ask about each:

1. Why did Luke of all the writers record this incident?

2. What phases of Jesus' life are emphasized?

3. From what source is it likely that Luke heard this?

Gospel of Certainties

Luke himself said he intended to write this sort of thing. As we continue studying this Gospel, keep this purpose of the writer constantly in mind and those certainties that Luke hands down to us. Go over the references given above to discover what certainties Luke was attempting to give in each case.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. "Loyalty."

HYMN. "Jesus Calls Us, o'er the Tumult."

SCRIPTURE. Matthew 25: 14-30.

STORIES:

1. *Leonidas and the 300 Spartans.* (To be told spiritedly by a young man.) This tale may be found in any history of Greece, and in any standard collection of character stories. It is especially well retold in Charlotte Yonge's *Book of Golden Deeds*. Points to be emphasized: the contrast presented by the hero Leonidas and the traitor Ephialtes; degrees of faithfulness as illustrated by the Spartans, the helots, the allies; the necessity for a worthy cause for which to be loyal, as evidenced by the behavior of the Spartans and the Persian mercenary troops.

2. *Ruth, Orpah, and Naomi.* (To be told by a senior girl.) The loyalty of each of the three women may be brought out and commented upon. Ruth is the outstanding figure, of course. She was loyal to her mother-in-law, Naomi, and thereby was loyal to her dead husband. Orpah was loyal to her own land and, perhaps, to her own parents. Naomi was loyal to the land of her birth, to her native village, to her God, and to the teachings of her early years.

PRAYER. Extemporaneous prayer is usually to be preferred, but the following may serve as a suggestion. "O Father God, thou who art always the same, yesterday, today, and forever, in

whom there is no shadow cast by turning, teach us to strive to be like thee in that loyalty and trustworthiness. As the tests of life come to us, may we stand fast—ever faithful to the Gospel of thy Son, Jesus Christ our Lord. Amen."

HYMN. "Faith of Our Fathers."

DISCUSSION. The material given under this head is not designed to be read, but rather to be used as seed thoughts to the provoking of voluntary and original discussion.

1. *Graded loyalties.* No matter how simply one lives, and how obscure his station in life, he will have a multitude of objects, principles, and persons demanding his loyalty. Who or which comes first? Christ said: "He that loveth father or mother more than me is not worthy of me . . ." (Matt. 10: 37). Where there is a conflict, a gradation must be made so that first loyalty goes to God.

2. *Constant loyalty.* There is no open season for loyalty to the exclusion of less convenient times. Peter was not consistently useful to Jesus until he had passed the stage of "hot-and-cold" and became loyal even unto death.

3. *Reconsidered loyalty.* Loyalty may be transferred from the less to the greater if it is sincere in the first place. The Ephesian converts of Apollos remained loyal to the baptism of John until they learned about the baptism with the Holy Spirit. Then they shifted their loyalty to the higher knowledge. (See Acts 19: 1-7.)

ANNOUNCEMENTS.

HYMN. "A Charge To Keep I Have."

PIANO RECEPTIONAL. "My Soul, Be on Thy Guard."

Helpful Hints

On this day many church schools throughout the Northern Baptist Convention will be launching the Baptist Church School Advance. The superintendent may wish, therefore, to call attention to the plans which have been made and to the ways in which each member of the school may help. This and preceding issues of BAPTIST LEADER contain a wealth of material.

CELEBRATING BIRTHDAYS. If the old-fashioned glass bank for birthday coins has been put away, it might not be a bad idea to dust it off and bring it forth. In a large church school it is next to impossible to give personal mention to every pupil. The birthday bank insures that during the year each pupil will be singled out at least once for special attention and congratulation. If it is announced that the birthday contributions will be given to some missionary cause, the interest in these birthday observances can be increased.

The Boyhood of Jesus

Luke 2:40-52

Luke 2:40-52

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in

the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

KEY VERSE: *And Jesus advanced in wisdom and stature, and in favor with God and man.—Luke 2:52*

TO BE READ EACH DAY

Oct. 7. M. Physical Growth. Genesis 25:27-34

Oct. 8. T. The Worth of Wisdom. Proverbs 3:13-18

Oct. 9. W. Social Growth. Romans 14:13-23

Oct. 10. T. Religious Growth. Ephesians 4:11-16

Oct. 11. F. Symmetrical Development. Luke 2:40-42

Oct. 12. S. Normal Boyhood. Luke 2:43-47

Oct. 13. S. His Father's Business. Luke 2:48-52

SCRIPTURE SAYS—

By W. W. Adams

Luke's claim to write an orderly account, giving proper attention to the sequence of events (1:3), is substantiated from the very first of his record. He began at the beginning and pushed forward in the narrative in an orderly way. Read this record that leads up to the lesson for today, 1:5—2:39.

1. 1:5-80: Birth and Childhood of John

- a) 5-7: The Parents
- b) 8-25: John's Birth Foretold
- c) 26-38: Jesus' Birth Foretold
- d) 39-56: Mary's Visit and Song
- e) 57-66: John's Birth
- f) 67-79: Zacharias' Benedictus
- g) 80: John's Early Life

2. 2:1-39: Birth and Childhood of Jesus

- a) 1-7: Jesus' Birth
- b) 8-20: Shepherds and Angels
- c) 21: Jesus Named
- d) 22-39: Jesus Presented in the Temple

The actors in these events are the devout and righteous poor. Their hopes and longings are described by such words as *salvation, Saviour, good tidings, blessed, redemption, remission, glory*.

A Growing Child (vs. 40)

We are greatly indebted to Luke for the only information we possess of the

growing child, Jesus. Mark and John begin their record of Jesus when he was a mature man. Matthew records certain events regarding Jesus' birth and early childhood, but gives no information regarding the growing child such as Luke gives. Without this writer's account, we would have an incomplete picture of Jesus.

Luke gives a graphic picture of this boy: "and the child kept on growing." The growth was continuous, normal, regular. "He continued gaining strength." This normal growth was not by chance, nor was it automatic. It was the result of normal habits of work, play, eating, and sleeping. The mission of many a boy and girl has never been fulfilled because of a broken body, the result of carelessness with the laws that underlie health. The child Jesus gave attention to the habits of successful living. The growth was more than physical: "being filled with wisdom." As with his body, this mental and spiritual growth was continuous. Jesus did not wait until a crisis arose and then undertake quickly to prepare for it. As the days, weeks, months, and years rolled on, the child Jesus so lived, using body, mind, and energy, that this process of being filled with wisdom was never broken. "And the grace of God was upon him." This was the reward that came to Jesus because of his maintaining a normal physical, mental, and spiritual growth. The grace of God ever rested upon him, guiding him and ripening him for each day's duties and for the great work that lay in the future.

A Devout Home

Mary was devout. The angel spoke of her as "endued with grace" (Luke 1:28). God did not bestow that grace upon Mary apart from her readiness to receive it. She was a virgin (1:34). Her character is beautifully illustrated in her surrender to the will of God in her high and holy mission: "Be it unto me according to thy word" (1:38). Joseph was no less worthy than Mary. Confronted with an exceedingly delicate difficulty and pulled in one direction by the law, he found that the will of God lay in the opposite direction. He did so because he was a "righteous man" and gave God a chance to speak to him (Matt. 1:19).

Mary and Joseph were constantly loyal to duty. One may see this by reading, first, the requirements of the law regarding a young son (Exod. 13:2-11 ff.; Lev. 12:2-8 and 5:11), and secondly, by reading the record in Luke 2:21-24. They were instantly ready to conform to the directions given by the angel for the journey to and from Egypt (Matt. 2:13-23). One should ponder Mary's insight into the meaning of these events as described in her song of praise (Luke 1:46-55).

Our knowledge of Mary and of Joseph prepares us for the statement that the "went every year to Jerusalem to the feast of the Passover." The journey from Nazareth to Jerusalem was long, rough, costly. But no difficulty was too great for this godly pair. And both law and custom called for the attendance upon

the annual passover at Jerusalem (Exod. 12:15; Deut. 16:4-6). Yet Mary was not compelled by law to go as were the men. But it is to be observed that they both went *each year*.

Thus we have a clear picture of the religious atmosphere of the home in which the child Jesus grew up. The sacred places and seasons were faithfully remembered; the requirements of the law diligently observed. The law and the prophets were read. Prayer and worship were in the center of this home.

Devout Son

One would know that Jesus was devout as a child from what is known of him as a man. But we are deeply grateful to Luke for giving us this record of the child Jesus. He may have gone to Jerusalem before he was twelve years old. But he did go at the age of twelve. At this age a Jewish boy turned from boyhood into manhood and was required by law to present himself three times a year to Jehovah (Exod. 23:14-17). Joseph and Mary had taught these things in the home.

It was a great occasion when Jesus reached the age of twelve. Eagerly he awaited the journey to Jerusalem. No coaxing was needed. One can see that sturdy, eager boy of twelve walking ahead of the donkey on which Mary was riding. Jerusalem and the Temple filled his imagination and thrilled him. All the boy was of great interest to him. But no warning was needed that he go to church instead of loafing downtown. He went to the Temple, presented himself before the Lord, and then observed all the many activities that filled the busy days of the Passover feast.

When the Passover days were ended Joseph and Mary started the long journey back home. But not the boy Jesus. His eager mind and heart had feasted upon the good things of the Temple far in excess of the strict requirements of the law. And so he tarried in Jerusalem.

Wise Son

He was not wise in the eyes of Joseph and Mary just now. They supposed he had left the Temple with the company that was bound for Galilee. On the way down a week before he had often disappeared in the company, only to reappear hours later. So it must be now. Thus the supposition ran until the end of a day's journey had been reached. They sought through the entire company of acquaintances and kinfolks, but Jesus was nowhere to be found. To Jerusalem they returned, seeking him. At the end of three days they discovered him in the Temple, "sitting in the midst of the doctors, both hearing them and asking them questions." What a scene! What an event! What a revelation of the boy Jesus! How baffled were Joseph and

Mary along with the doctors, "and all were amazed"!

Jesus had lived with nature—the birds, the trees, the flowers, and the fields. These had talked to him of his Father. He had learned from his mother and from the synagogue services the content of law and prophecy. He had talked with people—all classes. He had learned of their fears and doubts, their joys and burdens, their defeats and victories. He had meditated upon them, and he had communed with his Father. He worked at Joseph's trade. In and through it all he had heard his Father's voice. Thus, there had been a gradual accumulation of wisdom. Now, in the Temple, that wisdom astonished all who heard his questions and answers.

An Obedient Son

Joseph and Mary's astonishment burst out in a question: "Child, why did you treat us this way?" You have been disobedient, careless, negligent. You owe us first consideration. And yet for three days you have been content to let us go while you lived in and around the Temple. Did you not think of us at night? We have spent three days of anxiety and sorrow searching for you. Surely there is no justification for this conduct. Thus they reasoned.

Jesus' reply is revealing. "Why were you seeking me? Have you not known that it is necessary (binding) that I be constantly engaged in the things of my Father?"

In Nazareth Joseph passed as Jesus' father. The story of Jesus' birth could not be and was not made known until after his life had proved the facts regarding his person. Just how early Jesus became aware of his unique relation to the Father, we do not know. Certainly he was aware of it by the time this incident in the Temple occurred. His Father had work for him to do that far transcended his obligations to Joseph and Mary. He had no choice: "It is binding that I be about the things of my Father." He had made a beginning there in the Temple. He would continue later to expose the ignorance and superficialities of current religious living, and he would expound the deeper things of God's will for the people. Jesus would put his Father first. He must obey his Father. Mary knew much about her son and his work. The angel had spoken plainly of this son (1:31 ff.; 1:46 ff.). But it was too much for her. Nor would this be the last time that Jesus would puzzle his mother (John 2:1-11; Luke 8:19-21). Did she ever fully understand the sayings of her twelve-year-old wonder-son? (2:50.) Do we?

Here was one son, a lad of twelve, who actually knew more than his mother and Joseph. Many boys have fancied that they knew more than their parents

and have rebelled and become disobedient. But Jesus, the wise son, also went back to Nazareth and "was subject to them." What a model to all sons and daughters! What strange things there were for Mary to "ponder" in her heart!

A Maturing Son

Jesus matured rapidly in four respects: "And Jesus advanced" (kept cutting forward):

1. In Wisdom (see above).
2. In Stature. His physical growth was regular and normal.
3. In Favor with God. His Father was pleased with him in all respects.
4. In Favor with Man. People liked Jesus. He was no goody-goody boy. In his work, play, contacts, he was tactful, cultured, refined. He was fair, alert, winsome. People liked to be with him, for he loved people.

LESSON APPLIED

By Howard K. Williams

Purpose. The Book of Revelation pictures the Holy City as foursquare. I believe this means that it is a place of perfect character. We speak of an upright man as being "square" or "on the square." The purpose of this lesson is to show that Jesus' character as a boy was foursquare, and that he developed into a foursquare man. (See Luke 2:52.) You will wish to show how desirable it is to be "on the square," to have a character solid on every side, to be one who can be trusted in every particular.

Preparation. Make a careful study of the boyhood of Jesus, of the town of Nazareth, and of the customs of that day. See some biblical encyclopedia and various "Lives of Christ." The standard "Lives" are good for this purpose, Geikie, Farrar, etc. A new book called *Carpenter of Nazareth*, by Casper S. Yost, a newspaperman, is reliable and will prove helpful in giving you an idea of the probable conditions under which Jesus' boyhood was passed.

A study of the second chapter of Luke naturally would include the birth of Jesus and the attendant circumstances. Since this account comes in the Christmas lesson, we consider today only that part of the chapter which pertains to what has been called "the Hidden Years." No other Gospel tells of this portion of Jesus' life, and even this Gospel gives us only a glimpse, but it is a very revealing one. The whole lesson may be easily and adequately centered in verse 52. Here we have an outline.

I. Jesus Increased in Wisdom (Intellectual Development)

A child's intellectual development is gained from many sources, the home, the

school, the street, his social contacts of all sorts, his occupation, and his environment.

Jesus' home. Jesus was born into a respectable family, not too poor, not too rich. Mary, his mother (and also Joseph), came of good stock, tracing their ancestry back to David.

Joseph had to work for a living and that was good. It added respectability to the home. He made enough to live comfortably. He had enough to warrant taxing, which is something. Often we lament taxes, rather than being glad we have something worth taxing. Every year he made the journey to the feast in Jerusalem, which very poor people could not do. The home in which he lived was a small affair, flat-roofed and of adobe, but comfortable, according to that day.

This home was situated in Nazareth and while some disparaging things have been said about Nazareth, based largely on a chance remark by Nathanael (John 1:46), we have every reason to believe that Nazareth in Jesus' day was a prosperous town on a main caravan route. Certainly the town of Jesus' boyhood was beautifully situated in a cuplike hollow among the fertile hills of Galilee. Commerce, industry, the marching of Roman troops, foreign embassies, all contributed to the impressions made upon the mind of the boy.

Today Nazareth is a very quiet little town, but all the towns and cities of Palestine had been depleted since Jesus' day. Matthew calls Nazareth a "city" and so does Luke (2:4).

Jesus' schooling. In Jewish homes, education began early. One of the chief subjects of instruction was history. This was taught in the form of biographies. Parents told of Abraham, Isaac, and Jacob, until these heroes became the companions of the children. Would that our modern homes furnished such lofty education!

Another topic was the law. The children studied the commands of God. Today, too many disregard them rather than study them. How many youths of the present day ever think of the command, "Remember the Sabbath Day to keep it holy"?

At the age of six, Jesus, like other children, would enter the synagogue school where he would be more systematically taught the law, the prophets, and history; reading and writing, and possibly one or two languages.

Jesus' occupation. It was the custom for every boy to learn a trade. This was another very real means of education. One always learns much from one's work. It is believed that Joseph taught the boy Jesus the trade of a carpenter. It is no sign of culture to be useless. Work is a noble teacher, and we may be glad Jesus had to work. We may be sure he did his work right and that his serv-

ices were sought after. A good workman is always in demand.

We do not know just when Joseph died, but it appears to have been during Jesus' youth. Jesus then became the principal supporter of the home. Responsibility is another teacher that builds character.

These are some of the agencies that contributed to Jesus' growth in wisdom and knowledge. You may think of more. Try to make this phase of Jesus' life very real in the experience of those you are teaching.

II. Jesus Increased in Stature (Physical Development)

The other day the head nurse of a hospital called me into the hospital nursery that she might show me the scores of little babies. What tiny, delicate creatures they were! Suppose one of those babies should not grow, but just stayed that way year after year. How unnatural that would be!

One day I asked a man whose coat sleeve hung empty how he lost his arm. He said, "I did not lose it. I have an arm and hand, but it has not grown since I was a baby." How distressing! What a wonderful thing is the growth of the bones, the muscles, and the organs of the body! So Jesus grew from the little baby of Bethlehem and became the strong-muscled carpenter of Nazareth. We need not dwell on this phase of his growth, save to call to mind the blessings of a healthy, growing body.

III. Jesus Increased in Favor with God (Spiritual Development)

How could that be? Was he not God? "Why should God pray to God?" asked a little fellow of ten in Sunday school recently. The teacher said, "I could not make the answer very plain." Neither could I. Could you? We are in deep water when we try to explain divinity. But there is much that we cannot explain. Can you tell me the secret of the colors, of the sunset, of the stars, of gravitation? Anyway, the point is that Jesus grew in spiritual power.

Among the Jews home and church worked hand-in-hand to this end. So these two must work hand-in-hand today. Jesus was trained in the home and trained in the Temple. He was not sent to the Temple, but was taken; and attendance upon religious services, in the Temple and in the synagogue, became his regular custom. This religious training, ingrained in his youth, dominated all his life. He did his work better, because he did it in the sight of his Father in heaven. The flowers on the hills, the birds of the air, everything belonged to him and to his Father.

Many a time he must have recalled the days when he, with the other members

of the family, went up to Jerusalem. As they journeyed, they sang one of the "Going Up" Psalms (Pss. 121, 122, 126): "I will lift up mine eyes unto the hills . . . my help cometh from the Lord."

From his early homelife he would remember distinctly daily prayers, recitation of the *Shema*, the blessing on the food, the lighting of the sabbath lamp, the touching at the door of the curious little box on the upper right-hand side as one came into the house—the "mezuzah," it was called. It contained a parchment inscribed with the words from Deuteronomy 6:4-9, "Hear, O Israel: the Lord our God is one Lord. . . ."

With so deeply religious a background, Jesus grew up toward God as a flower lifts its petals to the sun. The training he received is the rightful heritage of every child. Yet how lacking it is today!

IV. Jesus Increased in Favor with Man (Social Development)

There are some people whom you like to have with you; there are others whom you find depressing. Jesus was the kind of person people liked to be with. This is shown by the way the young men from Perea followed him. They liked him. They wanted to be with him. As a boy, his companions sought him, I venture. As a youth, he became a sought companion. As a man, men trusted him.

Is your personality the kind people find attractive? If not, how can you make it so? Kindness, thoughtfulness, sympathy, uprightness without sanctimoniousness or censoriousness. Do you get on well with people? Do you help people to higher things? Think of qualities that make for higher popularity.

It is an encouragement to us to know that Jesus, in his development, followed the path we must tread. Are you growing? As the years pass, are you kinder, more helpful, more dependable, more honorable, more like Christ? Jesus grew. Follow him and you, too, will grow.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

Whenever we come to a lesson text with which faithful members of the church school have long been familiar, there is always a desire to present the text in some new way so that its freshness may be preserved. Today's story offers such a challenge. Try one of the following suggestions:

1. Have some young child tell the story to the class.

2. Have a member of the class tell the story from Jesus' viewpoint.

3. Invite a member of the adult class to come in and tell the story from the point of view of Mary and Joseph.
4. Tell the story yourself from this latter point of view.

After the Scripture reading, take time for an expression of opinion from the class on these questions: (1) What new slants on this incident from the boyhood of Jesus have come through this presentation? (2) To which person or persons in this story does your sympathy go?

Visualizing the Pilgrimage

From other articles on this lesson you will have ample material to present the text in a graphic way. Draw a mental picture of the pilgrimage—its significance in the life of the nation, its peculiar significance to Mary (see Luke 2: 18-19), the caravan, the friends, the other children, the anxiety of the parents, the reactions of the teachers (vs. 46), Mary's chiding, Jesus' answer.

The class may take exception to some of your interpretations. Always give them an opportunity to air these exceptions, asking only that they remember not to quibble.

Aim of This Quarter

Call attention to the aim of the lessons of this quarter. You wrote it on the board last week. If it has been erased in the meantime write it again and make arrangements to keep it before the class. Discuss any place in today's lesson that illustrates "warm human sympathy and regard for earthly welfare and eternal salvation of men." Discuss "Attitudes from Luke 2: 40-52 that young people need today." Write the gist of the answers on the board.

My Place in God's Plan

Now we are ready for the topic assigned for today's discussion.

1. *Early Home Training.* What part did Jesus' early home training have to do with his interest in Temple matters? How early did this training begin? Connect this with the last phrase of the aim for this quarter: "to cultivate similar attitudes." Upon whom and what do future churches depend? The world of the future? What influence upon the future generation might result from certain decisions of young people today?

2. *Persistent and Consistent Training.* Was Mary's religion spasmodic, temperamental? (Search for an answer in verse 41.) What effect does strong faith of parents have upon children? Wavering faith? Doubt? No faith? Give examples.

3. *"How?"* Note that the question in verse 49 begins with "How" not "Why." Distinguish between the two words. Where had Jesus' parents sought him?

(Vss. 44-45.) Had you been they, would you have done the same? Where do your friends seek you when you fail to return at an appointed time? Have they ever found you in "a Temple"? In conference with someone about your life-work?

A Word for Teachers Only

Youth is the normal time for conversion, for a turning toward religious values. Are you conscious of the stirrings in the hearts of your class members? Do you arrange for private conferences? Do you unobtrusively invite confidences? Do you know the homes from which your pupils come? If some of these homes are irreligious or just nonreligious, what have you done to plant a spiritual seed there? How about planting our Baptist devotional booklet, *The Secret Place*, in such homes?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. "Discovery."

HYMN. "I've Found a Friend."

SCRIPTURE. Matthew 6: 19-24. (To be read by the teacher of the older men's class.)

POEM. "Columbus," by Joaquin Miller. This reading can be made effective by using an Intermediate girl, and two Intermediate boys. The girl will read the narrative parts; one boy will take the mate's questions and the other boy will give the replies of Columbus.

QUARTETTE. "I'm Pressing on the Upward Way." Let the school join in the chorus.

DISCOVERIES OF LIFE. Appoint a class of young people to present these verses. The teacher will announce the discovery, and individuals in the class will read the corresponding Scripture.

a) *Discovery of the method*

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7: 7).

b) *Discovery of wisdom*

"I wisdom have made prudence my dwelling,

And find out knowledge and discretion.

I love them that love me;

And those that seek me diligently shall find me."

—Prov. 8: 12, 17

c) *Discovery of an occupation*

"Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 9: 10a).

d) *Discovery of charity's reward*

"Cast thy bread upon the waters; for thou shalt find it after many days" (Eccles. 11: 1).

e) *Discovery of the path to life*

"For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it" (Matt. 7: 14).

f) *Discovery of life itself*

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10: 39).

g) *Discovery of God*

"That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us" (Acts 17: 27).

h) *Discovery of Christ*

"Thomas answered and said unto him, 'My Lord and my God'" (John 20: 28).

PRAYER. "Dear Father, as life unfolds before us, as we discover one new wonder after another, as awe comes upon us in the face of the glories of creation and of thought and of love, may we ever find thee in all. Help us to seek thy Kingdom before all things. Amen."

HYMN. "Fairest Lord Jesus."

DISCUSSION. The following may serve as starting points:

1. *Discovery of the promised land.* The unfolding of life as the years flow on is really an entering into a marvelous promised land. Knowledge will be found along the way, manhood and womanhood, love, the joy of achievement, and, finally, the sure hope of a permanent land beyond. Such was the life of Abraham, "For he looked for the city which hath the foundations, whose builder and maker is God."

2. *Discovery of evil.* Wickedness and misfortune often come to God's children as somewhat of a shock: if God created all things, why is evil here? A study of God's word will prepare one for the certain discovery that all is not sweetness and light even in this beautiful world. "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (Rom. 5: 12).

3. *Discovery of true worth.* In childhood the shiny thing is the valuable thing, and perhaps beyond the childhood stage this holds true to a great extent. The French have a proverb: "All that glitters is not gold." As we grow in knowledge we learn to distinguish gold from "fool's gold." "Prove all things; hold fast that which is good" (1 Thess. 5: 21).

ANNOUNCEMENTS.

HYMN. "Forward! Be Our Watchword."

PIANO RECEPTIONAL. "When We Walk with the Lord."

The Message of John the Baptist

Luke 3: 3, 8-17, 21-22

Luke 3: 3, 8-17, 21-22

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

KEY VERSE: *Bring forth therefore fruits worthy of repentance.—Luke 3: 8*

TO BE READ EACH DAY

Oct. 14. M. Make Ready for the Lord. Luke 3: 1-6
Oct. 15. T. The Need of Repentance. Luke 13: 1-5
Oct. 16. W. "What Must We Do?" Luke 3: 10-14

Oct. 17. T. Personal Preparation. Psalm 51: 1-10
Oct. 18. F. Fruits of Repentance. Luke 3: 7-9
Oct. 19. S. Expectant Faith. Luke 3: 15-17
Oct. 20. S. Good Tidings. Luke 3: 18-22

SCRIPTURE SAYS—

By W. W. Adams

Today's Scripture connects immediately with the lesson of last Sunday. Instead of twelve years of age, Jesus is now about thirty. Luke passes over the intervening eighteen years in silence. During that period John and Jesus had grown to manhood. John lived in the desert regions west of the Dead Sea, Jesus in Nazareth. The word of God came upon John and he began to preach (Luke 3: 2b).

A Balanced Message (vs. 3)

The message is summed up in three words—*baptism, repentance, remission*. The purpose in view, the result desired, is remission of sins. The human condition is repentance from sin—a change of mind leading to a change of life; turning from sin to God. Baptism is the sign and seal of repentance. It assumes regret and sorrow for sins.

A Practical Message (vs. 8)

The word "therefore" in verse 8 points back to the verses immediately preceding. The call to repentance (vs. 3) was illustrated and clarified by a lengthy prophecy from Isaiah 40: 3 ff. The imagery is oriental and describes the preparation necessary for the journey of a ruler among his subjects. (Compare Isa. 1: 16-17.) The voice cries to the people to

prepare the way of the Lord. There is just one way for a person to enjoy the presence of God, and that is to prepare his life for God's coming. Orientals would straighten and smooth out the road over which their king desired to travel; they would pull off the tops of the hills and fill up the valleys. John believed that this Scripture formed a suitable approach to the people.

John's person and message were attractive—crowds of people came to be baptized (vs. 7). John spoke to them harshly and questioned their motive in coming: "Generation of vipers, who warned you to flee from the wrath to come?" He said in effect: "Why do you claim to be ready for baptism? Why do you pretend to have repented? I know you want to escape punishment, and you want to share the Messiah's kingdom. But I do not believe that you are ready to leave your sinful ways. I believe you think of my baptism as a form of magic, bringing security against judgment." John, of course, wanted crowds. He rejoiced in baptizing them, but he would make sure that baptism was true to its purpose—to serve as a sign of an inner transformation.

To all of this the word "therefore" points. "You claim to have repented. I demand proof. Bring forth fruits, do works, manifest a change in life in line with your profession. You think you are guaranteed entrance into the Kingdom by virtue of the blood that courses in

your veins; you think that only the Gentiles are to be judged. You think that to create more Jews, increase the number of Abraham's descendants, would be to spread God's kingdom. I demand that you forget your racial pride. If God were interested in Jews as Jews, he could bring in his kingdom by making Jews out of these stones. So I call you to repentance and to proof of it."

An Urgent Message (vs. 9)

John is urgent. "There is no time to waste. The testing time is here. The ax is already lying facing the root of the tree. What a sharp ax is to a tree in the forest, so is my message and he whom I preach to each of you. You now stand face to face with the Messiah and his demands. You can no longer hide in the crowd. You can no longer rely upon being members of the chosen race. Each tree must now bear fruit, good fruit, or be cut out by the roots. Each individual must live a godly life or be cut off. The question is not, do you have Abraham's blood in your veins, but do you possess his faith and character? Judgment is on that basis."

A Pointed Message (vss. 10-14)

Never was preaching more pointed than John's. He did not conceal the truth in generalities and platitudes. People could not ignore their sins and duties when he spoke. There was no

escape—they might fail to do their duty, but not from ignorance of their duty.

John surprised and startled the people by telling them that there was no longer any security in being Jews and by making plain that repentance and baptism were no empty forms, no mystical formulae. This fact is plain from the questions that follow:

1. *The Crowds* (vss. 10 ff.). The crowds were asking, "What then shall we do? If we are no longer members of God's kingdom by virtue of being Jews, and if repentance must be demonstrated in worthy fruits, what shall we do?"

John's answer is pointed and startling. The subject is repentance. The practical matter under consideration is the proof of repentance. And John talked about clothing and food! Repentance and clothing and food! What a strange combination! "Do you have two coats? Do you know someone who has none? If so, give him one of yours. Do you have food? And is there someone who has none? Divide with him."

"Do you want the Messiah to come into your heart? Do you want Him to walk down the highway of your soul and along all the paths of your relationship to others? Then pull off the hills, fill up the valleys, straighten and smooth out those paths. Become sacrificial; give no place to the sin of selfishness. Pull off the hills of economic and social plenty and fill up the valleys of poverty. Straighten and smooth out the crooked roads of opportunity all round you. This will prove that you have repented, that you are ready for the Messiah!"

2. *The Publicans* (vss. 12 ff.). The taxgatherers came and asked what to do as proof of repentance. These people were social outcasts for two reasons. They were in the pay and service of the hated Romans, Jews collecting money from Jews to pay to the Romans, the conquerors and exploiters of Palestine! And they often abused their privileges. Each collector was under agreement with Rome to collect so much in taxes from his district. So long as he paid the stated amount to Rome he was largely free. The temptation to collect more than was due was great. Collectors often pocketed the extra money. No wonder they were despised!

Now what should they do as proof of repentance? "Stop robbing and cheating the people. Don't be greedy and selfish. Collect no more taxes than you have agreed to collect. And this as proof of repentance!"

3. *The Soldiers* (vs. 14). Roman soldiers served as police in Palestine. They were the great privileged class in the land, subject only to their masters in Rome. It was easy to abuse their privileges. What should they do?

The answer is threefold. "First, stop

extorting money from the people by violence." Soldiers could easily be guilty of this sin. "Second, stop extorting money or other values from people by making false charges, by blackmailing them. Third, be content with your wages; cease being discontented and always stirring up trouble to your own advantage."

What would happen today if all who profess to have repented should undertake to prove it in the fruits of changed ways of living, covering the whole range of our economic, social, political, and professional contacts? It is doubtful if we who talk about repentance and who exhort others to repentance are as eager to prove our own repentance as we imagine ourselves to be.

A Prophetic Message (vss. 15-17)

Israel's hope had long been in the future. John shared that hope. His preaching caused great excitement. And his hearers were wondering if perhaps John himself were not the Messiah. John could have taken advantage of the situation. He could have put himself forward and could have been popular for a season.

But he was a true preacher. He knew how to take his own measure. He knew and clung to his own ministry. His ministry was only preparatory for the real Messiah. The one "stronger than he" would soon appear. John's baptism was with water, a material thing. It was at best symbolic of a change which he himself was powerless to effect. Only the divine Messiah can do what water baptism pictures. He will baptize with the Holy Spirit and with fire. He alone can transform the inner life. His fan of truth and power will cleanse the threshing floor. He will gather the wheat into the garner and burn up the useless chaff. So the great preacher turns the eyes of the people from himself to the coming Messiah.

A Fruitful Message (vss. 21 ff.)

"All the people were baptized"—all who could convince John that their repentance was genuine.

Finally Jesus himself came for baptism. Not that he had sins to confess, but because he desired to identify himself with John's message and with the people. He would launch out upon his great work, and he would begin by taking up John's work.

So John baptized Jesus. While Jesus prayed, two things happened. He was empowered for his ministry by the coming of the Spirit, and the Father spoke his word of approval. "Thou art my beloved Son; in thee I am well pleased."

The significance does not lie in the water, but in the Holy Spirit baptism

and in the Father's approval of the Son. What the Son had done during the years of preparation and that to which he now consecrated himself pleased the Father.

LESSON APPLIED

By Howard K. Williams

Purpose. Your purpose in teaching this lesson is not academic, but practical. It might be well, however, to call attention in this chapter to three things which are characteristic of Luke. (1) The exactness of historical data. Note the first two verses. (2) That in this Gospel alone are we told that Jesus was praying at the time of his baptism when the Holy Spirit descended on him. (3) Luke's genealogy differs from Matthew's. See your *Harmony of the Gospels*. This universal Gospel carries the line back to Adam and to God. Your purpose in this lesson should be to bring your scholars to the place of repentance and open service of Jesus.

Preparation. A careful study of the chapter. Make your own discoveries first; then turn to your literature for further suggestions. Prepare an outline of the lesson and teach from that and the Bible, rather than from this magazine.

I. John the Baptist

John was the son of Elisabeth, who was a cousin of Mary, the mother of Jesus. Whereas, Jesus was reared in Galilee in a comfortable home, John, probably left orphan early in life, lived in the more rugged country near the Dead Sea. His food was the plainest, locusts and wild honey, which could readily be secured for the mere seeking. He dressed in cheap, rough clothes, woven from camel's hair. He lived the life of an ascetic. He evidently was a man of remarkable character, strong, rugged, forceful, convincing. In solitude he had much time for contemplation, and he thought on the hollowness of human society and on the sure prophecies to Israel. Discuss the value of seasons of quiet.

John's message was twofold. He started out with the stern message of repentance and ended with pointing to Jesus and saying, "Behold the Lamb of God!" Here we have what might be called John B.C. and John A.D.; John *before* he had really seen Christ and John *after* he had recognized Christ. By his own admission, he, with all his righteousness was not worthy to touch the sandals of Jesus. So it is with all righteousness that does not come through faith in Christ. What a difference in any life, good or bad, *without* and *with* Christ!

Sadhu Sundar Singh wrote a sugges-

tive book with the title *With and Without Christ*. As suggestive as the title of the book are the topics treated: "Non-Christians without Christ"; "Non-Christians with Christ"; "Christians without Christ," and "Christians with Christ." He tells of his Hindu home and of his spiritual unrest, "I could not find anywhere that spiritual food for which I hungered, and in the state of unrest I remained until I found the living Christ. . . . Without Christ, I was like a fish out of water. With Christ I am in the ocean of love, and, while in the world, am in heaven."

So the message of John before Christ was good but incomplete, with Christ it reached completeness. Are you living B.C. or A.D.?

II. John's Evangelism

Evidently John's call to repentance struck a responsive chord, for we are told multitudes crowded to hear him.

He urged an open break with their evil ways, to be symbolized in baptism. Josephus tells us that "John was a good man and commanded the Jews to exercise virtue, both as to righteousness toward one another and piety toward God, and so to come to baptism; for that washing would be acceptable to him, if they made use of it, not in order to the putting away of some sins, but for the purification of the body, supposing that the soul was thoroughly purified beforehand by righteousness." In that day, that was the accepted meaning of baptism. It was not looked on as a washing away of sins, but as a symbol that the washing away had been completed within. This idea is brought out in John's sharp rebuke to some who came for baptism but had not remembered the prerequisite of baptism, i. e., "to bring forth fruit meet for repentance."

In other words, we should be baptized not in order to be saved, but because we have been saved. Baptism is not a means, but a symbol, a declaration of a risen life in Christ.

III. Specific Directions to Specific People

"What must we do?" This was the question uppermost in the minds of John's conscience-stricken listeners. Let us listen to what John says.

1. *Concerning ancestry.* John declared that you cannot depend upon your ancestors for your religion. Your parents may help in guidance, but your religion must be your own. You cannot borrow religion. Because your father and mother were religious people will not insure you. People often boast that they have a minister in the family, or that their ancestors were all prominent church people.

As though that would answer for them! The Jews trusted in their ancestry. They said, "We have Abraham to our father." John replied, "God is able of these stones to raise up children unto Abraham."

2. *Concerning two coats.* John said, "He that hath two coats, let him impart to him that hath none." There must be the spirit of sharing. In common life we all are "getters." Both capital and labor are more concerned about what each shall get than about sharing with others. Examine this and see if it is not true. A truly repentant man, however, will share with his fellows, not in promiscuous so-called charity, but in real happiness.

3. *The publicans' question.* Publicans were not well liked. No tax collector is. But publicans were looked upon as the lowest of the low. They were Jews who bought the right to collect taxes for the Roman government. For this right they paid a given amount. What they collected above that was theirs. And they saw to it that they collected plenty! Hence their unpopularity. John said in effect: "The government needs money, and tax collectors are necessary. But be honest and exact; collect no more than is right and fair!" A truly repentant person will be honest in business.

4. *The soldiers' question.* To the soldiers, John said, "Do violence to no man, neither accuse wrongfully, and be content with your allowance!" What strange directions to soldiers! Is not violence their business? It seems that John has given here the real mission of a soldier. He is not to be a man of violence, but a keeper of the law; an honest man who proudly and conscientiously does his duty nobly. Suppose these directions were followed and the soldiers were to become world policemen, honorable men, respected representatives of law and order. What a change there would be in this sad, warring world! What can Christians do to bring this about?

What must you give up or do in your own life to show that you really have repented? John gives specific directions for specific needs. We each have some pet sin we need to give up.

IV. The Call of God

In the rugged region of the Dead Sea, John had heard God's call and had begun his preaching. In the peaceful village in Galilee, Jesus heard God's call. Perhaps the reports of John's preaching had reached the North Country. Jesus told his mother what in her heart she already knew, that the time had come when he must leave the home, must go out into the world to do hard work—"his Father's business." Both were ready,

John in the wilderness; Jesus in Nazareth. And you? Do you keep yourself in readiness to answer "Yes" when God calls?

So now at the age of thirty, Jesus stands before John for baptism. But John objects on the ground that he is not worthy to baptize Jesus. Jesus insisted, and upon his baptism the Holy Spirit came upon him and he heard God's voice of approval.

So through all the ages God has called men into his service. Call the long roll of the heroes of the cross. Single out some two or three to use as specific illustrations, and by their example inspire your class with a desire to hear and heed God's call to them. Each in his place may serve the living Christ.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

It has now been several months since we have suggested a dramatization of the lesson text. Many teachers may not care to take the time and trouble that a rehearsal would demand, but those who attempt such a vivid presentation should find themselves repaid in greater interest on the part of the class.

Aim

Once more we return to the aim of this quarter. Today's lesson so clearly demonstrates the phases of this aim one is inclined to believe it was the very purpose that Luke himself had for writing his special account. Notice how simple it is to apply the aim:

1. *To discover the warm, human sympathy of Jesus.* Point out how Jesus identifies himself with the people. Read the account as given in Matthew 3: 13-15 for details of Jesus' persistence for baptism in the face of John's reluctance. Why did Jesus persist in being baptized? What effect do you think his baptism had on the multitudes? On the publicans? On the soldiers?

2. *To discover his regard for the earthly welfare and eternal salvation of men.* Where is this regard shown in this lesson? Before some of us who are teachers are ready to discuss this with the class we may need to think deeply about it. To dismiss it with an easy, "By Jesus' submission to baptism" is to miss the point. To go into a theological discourse is to cloud the issue. Earthly welfare and eternal salvation are inseparably bound with the message of repentance that John felt himself called to bring. Jesus, through his baptism by John, fully and openly endorsed this message. Keep before the class that it was a "baptism of repentance unto re-

mission of sins." What real hope for eternal salvation can there be for one who never repents of his sins?

3. *To cultivate similar attitudes.* What does baptism mean for our own earthly welfare and eternal salvation? In what way does our following of Jesus' example in baptism cultivate our attitude of caring for people?

John's Congregation

Luke alone shows that the multitudes drawn to John did not passively accept the message. He suggests that the fire of evangelism must have been blazing at that outdoor meeting. He challenges us to imagine all that was beneath and around and above that simple statement, "And the multitudes asked him." Can't you see them—bending forward, brows knit in deep thought? Can't you hear their voices anxious, fearful, crying out, "What then must we do?"

Let the class recall the last evangelistic meeting they attended and compare it with what they imagine John's meeting was like. Are today's crowds dominated with a great concern for spiritual welfare? Or with amusement, skepticism, indifference, criticism, hardheadedness? How many at the last evangelistic meeting asked the preacher, "What must we do to gain eternal life?" How many merchants asked what they must do? How many of the National Guard or reserve officers, or C.C.C. men asked what they must do? Why did these questions of the common people, the publicans and the soldiers seem to Luke worthy of recording?

Fruits of Repentance

Was it the careful, scientific spirit of the physician that prompted Luke to preserve for us these invaluable, illuminating verses that describe "fruits of repentance" in acts of everyday living? Study them. There is nothing evasive here, nothing general. John did not look over the heads of the multitudes and say, "Oh, just be good." He looked into their eyes and said, "The man who has two shirts must share with the man who has one, and the man who has food must share with the same. Tax collectors must not collect any more than authorized. Soldiers must not extort money or make false charges, but must be satisfied with their pay" (American translation).

Define as these answers are, they will may not mean all that they should mean to a class of modern young people. We shall have to help them add other items to their "coat" and "food." We shall need to push questions like the following deep into their consciousness: When did you first share with one who needed something that you had? What surpluses do you now have in your possession that

could be of use to another? Is it only our surpluses that we should share? What can the class do to discover needs and to help others in answering these needs?

See article "Faith, Hope and No Charity" in *The Ladies' Home Journal* for August, 1940.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. "God's Messengers."

HYMN. "Come, We Who Love the Lord."

SCRIPTURE. Isaiah 6. To be read by the superintendent. After the reading, repeat as a question verse 8: "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Have the school complete the verse in unison: "Then I said, Here am I; send me."

STORIES:

1. "*A Message to Garcia.*" Told by a young man. In the telling it might be well to have the narrator pause after naming a difficulty or a delay met by Rowan, and say, impressively, "But this could not stop him; he was a messenger."

2. "*John Baptist, Greatest Messenger.*" If there is a woman in the school who is an experienced storyteller, perhaps a public schoolteacher, she would be ideal for the organizing of this biblical material. (See Isa. 40: 3-7; Matt. 3: 1-12; 11: 1-15; Mark 1: 1-11; Luke 1: 76-77; 3: 2-20; John 1: 6-28.)

SOLO. "How Beautiful upon the Mountains."

PRAYER (*By the school treasurer*). "Our Father, we feel and hear the messengers of wind and tempests, we are conscious of the messenger of the Spirit within witnessing that we are Thy children. We ask that we may be faithful messengers whenever sent by Thee. Give us courage and wisdom to proclaim Thy message to our neighbors. Amen."

HYMN. "Lord, Speak to Me, That I May Speak."

DISCUSSION. Starting points:

1. *What is a messenger?* All apostles are messengers, the word is taken from the Greek *apostellein*, meaning "to send." Missionaries are messengers, that word coming from the Latin *mittere*, also meaning "to send." In fact, the word messenger itself is a roundabout derivation from this same Latin verb.

2. *Qualifications of a messenger of God.* In Matthew 11: 7-10 Christ points out the characteristics of John. These make up a good set of requisites for anyone who is ambitious to be the very

best type of messenger. (a) *Positiveness.* John was not "shaken with the wind." (b) *Self-sacrifice.* John was not "clothed in soft raiment." (c) *Ability.* John was a prophet, and "more than a prophet." (d) *Divinely commissioned.* "For this is he, of whom it is written."

3. *The work of God's messenger.* In every age the messenger of the Most High will be tempted to suit his message to his audience—"The prophets prophesy falsely . . . and my people love to have it so" (Jer. 5: 31). The earnest messenger will avoid this pitfall in favor of his real work, which is to transmit God's message unaltered to the world.

4. *The reward of a messenger.* There is the satisfaction of discharging a divine duty and necessity. Paul felt the inner constraint, and said, "woe is unto me, if I preach not the gospel!" (1 Cor. 9: 16). This is the negative reward; the positive is found in commendation by God. Christ said of John, "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11: 11).

ANNOUNCEMENTS.

HYMN. "We've a Story To Tell to the Nations."

PIANO RECESSIONAL. "O Jesus, I Have Promised."

Helpful Hints

CHECK SUPPLIES. The standing orders for quarterlies, lesson sheets, and story-papers may not be adequate, or may be too large for this new school year. Perhaps some classes would prefer different, or additional materials.

A READING CLUB. An alert group of teachers may be kept alert by supplying them with the latest books on method and inspiration. If the school is able, financially, to purchase one new book a month there always will be enough in circulation to keep the teachers up to date. Moreover, your workers' library will grow.

HALLOWEEN SOCIALS. If feasible for the whole school to participate in a joint social, the plans should be under way by today. If the school cannot hold a large party, then let the separate departments make plans with the school staff.

LEADERSHIP SCHOOLS. In the cities, regional schools probably have supplied the churches with their advertisements. Enrollment should be encouraged by the superintendent, and a person appointed who will sign up the teachers and interested young people. In the event that no school is arranged by outside agencies, plan one within the local church. Ask the pastor to help in drawing up a curriculum and suggesting teachers, etc.

Christian Motives for Abstinence

(International Temperance Sunday)

Luke 1:13-16; 2:40; 4:4; 6:21, 25, 43-45

Luke 1:13-16; 2:40; 4:4; 6:21, 25, 43-45

1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

6:21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

KEY VERSE: *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Romans 14:17*

TO BE READ EACH DAY

- Oct. 21. M. Total Abstinence. Luke 1:13-16
Oct. 22. T. Fruits of Abstinence. Luke 6:43-45
Oct. 23. W. An Old Law. Leviticus 10:8-10

- Oct. 24. T. The Nazirites. Numbers 6:1-4
Oct. 25. F. The Woes of Wine. Proverbs 23:20-21, 29-32
Oct. 26. S. Controlling the Body. 1 Corinthians 9:24-27
Oct. 27. S. Mutual Helpfulness. Romans 14:13-23

SCRIPTURE SAYS—

By W. W. Adams

A motive is that which moves or incites to action. It is to a human being what a motor is to a machine. When seeking to understand and to change human conduct one must give attention to motivation.

In the matter of temperance much depends on one's motives. There may be many motives for abstinence. Fear of the law, of accidents, of personal injury, of financial or property losses, of ill health, or a desire to avoid unnecessary financial expense may move one to abstinence. We should admit now that these motives are insufficient to produce temperance. We have lost much in the matter of temperance by depending on these external and secondary motives. Our leaders are wise in bringing us face to face with the subject now before us. We must work within the human heart to advance the cause of temperance.

Abstinence and Greatness (Luke 1:15-17)

In last Sunday's lesson we saw something of the greatness of John the Baptist. The angel had said that John would be great (1:15) and the prophecy was confirmed by Jesus (Luke 7:28). We here see the roots of that greatness. These roots lead us back to the home in which John grew up.

Palestine had long been in a state of decline, politically, economically, and

spiritually. Against this background shines the devout home of John. Zacharias and Elisabeth were from a long line of priests. They were worthy of their trust and privilege (1:6). They faithfully observed the ritual and moral requirements of the law. Yet great disappointment and sorrow had come to this home. The home was childless, a great calamity to any Jewish home. Such childlessness was thought to be an evidence of divine displeasure.

Prayer marked the lives of this devout pair. Their praying had included the desire for a son and, more especially, the longing for the Messiah and for national deliverance. Twice a year Zacharias went to Jerusalem to perform the sacred duties of a priest. Finally the supreme moment came to him: it fell to his lot to enter the Holy Place and to burn incense on the golden altar at the hour of prayer. In that high moment the angel of the Lord appeared to him. Here is a summary of his message: "Do not be afraid; your supplication is heard; your wife shall have a son; John is to be his name; both you, his parents, and many others shall rejoice at his birth; the reason for this rejoicing is that he shall be great in the sight of the Lord; this greatness demands his total abstinence from wine and strong drink; the purpose and result of this abstinence is that he shall be filled with the Holy Spirit in order that he may fulfill his mission in turning people to God and so prepare a people for the Lord."

Here we see abstinence in its true and natural setting. Both parents, members of priestly lines, were required to abstain from the use of strong drink. The home was naturally ready, therefore, to heed the angel's directions for the baby John. Abstinence does not thrive where other Christian virtues are absent. A devout home, high ideals, a sense of a great mission, furnish the congenial atmosphere for the requirement and practice of abstinence.

John thus became a Nazirite—separated from wine and strong drink and consecrated to the doing of God's will (Num. 6:1-4; Judg. 13:2-5; Amos 2:11-12). Consequently John's food became locusts and wild honey (Matt. 3:4). This brought criticism from men (Luke 7:33). But always he enjoyed the favor of God.

Abstinence and Growth (Luke 2:40)

We are referred again to the normal and symmetrical growth of the child Jesus. He became strong in body, and in mind and spirit, and in the experience of God's grace. As with John who "grew and waxed strong in spirit" (Luke 1:80), the result in part at least of his temperate living, so with Jesus. He enjoyed a normal, balanced growth because of temperate habits of life. What we put into the soil affects the plant. What we put into our bodies, our minds, our hearts, affects what we become and do. We cannot escape the evil results from poor food, foul atmosphere, im-

are water, evil thoughts, bad habits. The regular practice of habits consistent with the laws of health of body and mind and spirit always brings a rich reward.

Abstinence and Life (Luke 4: 4)

Jesus had been especially endowed with the Holy Spirit for his ministry. In this assurance he was led into the wilderness and tempted during forty days. This was the last step in the preparation for his ministry. The temptations would determine whether Jesus would live for self or for his Father, whether he would seek his own pleasure or the will of the Father.

The Tempter challenged Jesus through a natural channel. Jesus was hungry. There was no sin in hunger; food was essential to life; Jesus had supernatural power and could gratify his hunger by changing stones into bread.

Jesus resisted the appeal. To use his power for self would be sin. It would be impossible for him to be man's Saviour from need, sin, and sorrow. There could be no cross. It would mean the doubting of God's goodness, care, and power.

One should read Deuteronomy 8:1-3 to appreciate fully Jesus' reply to Satan. By a miracle God had blessed Israel and had taught his people that fullness of life, joy, and satisfaction consists primarily of one's relation to, and dependence upon, God and does not consist of material things. God cared for Israel in order to teach Israel this richer and deeper life.

Jesus meets the Tempter in this spirit. God's way will be hard, but sure, vital, and safe. The Father will see him through, if he puts duty first. Life consists not of material things, food, clothing, pleasure, shelter, drink, but of doing God's will. "Seek ye first the kingdom of God." Putting first things first puts secondary things, material things, where they belong.

Abstinence and Satisfaction (Luke 6: 21, 25)

Jesus' listeners must have been startled to hear him say, "Blessed are the hungry and those who weep." To be poor or hungry or sorrowful was considered a mark of disfavor with Providence, or at least as proof of misfortune. These things would never be thought of as connected with blessedness.

"Those who hunger now shall be filled; those who weep now shall laugh. Conversely, those who are filled now shall hunger and those who laugh now shall howl and weep." Strange doctrines!

But hunger and sorrow are not blessed as such apart from other considerations. We sometimes forget that all of truth cannot be crammed into one sentence.

Some things must always be assumed or implied. We must draw upon all truth in interpreting single parts of that truth. Others around us are hungry; we are well supplied. If we do not aim at our own desires, but at helping to satisfy the needs of others; if we identify ourselves with the sufferings of others, going hungry ourselves in order that others may be filled; if we impose hunger upon ourselves and bear it humbly for the sake of others and for Christ's sake, then we are blessed. For we shall be filled—if not always with an abundance of material things, at least with the deeper satisfactions of the soul. Others around us are in grief, weighed down with excessive burdens and disappointments. And we are to bear the burdens of others. Do we weep with those who weep, suffer with the sufferers (1 Cor. 12:26), when we ourselves might be lighthearted and carefree? Then, if so, we shall be filled with joy.

On the contrary, if we are now full and happy and this is accompanied by selfishness, greed, frivolity, and indifference to others' needs; if we make ourselves and not Christ and others the end of our living; if we live in our own kingdom of interests and not in Christ's kingdom, sorrow, tragedy, and emptiness await us. In this light, temperance and intemperance, abstinence and indulgence, may best be understood. To smoke, drink, carouse, overeat, live luxuriously, if not harmful to ourselves always, at least robs us of the opportunity of bringing satisfaction to the hungry and the sad. And it is in this sacrificial spirit that our own deeper satisfactions are ultimately realized.

Abstinence and Conduct (Luke 6: 43-45)

In nature there is order: seeds, roots, trees, fruits. So with human beings: thoughts, wishes, emotions, feelings, desires—in short "the heart" and finally, conduct or deeds. Out of the heart are the issues of life. Fruit is good or corrupt according to the tree. Figs and grapes must come from fig trees and from grape vines.

Whose life then is helpful to others? Those who have good hearts. Conduct is evil or good, harmful or helpful, according to what is in the heart. What we think or do, indulge in or abstain from, helps form the heart into a good or an evil treasure. The blind cannot lead the blind. The evil heart cannot do noble deeds. A heart filled with criticism, evil, and selfishness will result in conduct harmful to others. Ponder well the relation between the content of the heart and the stream of life flowing out of the heart as seen in these Scriptures: 1 Sam. 24:13; Matt. 7:16 ff.; 12:34 f.; Jas. 3:2-12; Gal. 5:19 ff.

LESSON APPLIED

By Howard K. Williams

Purpose. To create a really healthy sentiment against those things that pull down human life and to inspire a really active effort in behalf of those things that build up life; to establish the habit of deciding personal questions according to Christian motives rather than according to selfish motives.

Preparation. Happily all the passages for today's lesson are selected from Luke, so we do not need to interrupt our study of that Gospel. This is a temperance lesson, and it affords an opportunity for straight thinking and plain speech concerning a most important moral issue.

In preparing the lesson, answer first this question: Where do you yourself stand on this matter? Do you believe in "personal freedom" to drink as you please? In moderation—to drink, but not too much? Or in abstinence, that is, to avoid intoxicants entirely? Can you think up any good reasons for your position, whatever it is?

Do you know how prevalent drinking is at the present time? Do you know that there may be some in your class who use intoxicants? Rabid tirades will accomplish nothing. You must muster facts, state principles that will convince. Because this temperance lesson will be unwelcome to so many, make your teaching preparation with special care.

1. What Sort of Parents Would You Choose?

You grown folks, with the experience of your years, if you had your choice, would you choose for yourselves parents who drink liquor? Have you ever seen how poor the children of drinking parents are? What a tragedy they present! I have seen mothers who, because of a drinking husband, had to battle against great odds in rearing their children. And how pitiable a drinking mother! If then you would want sober, disciplined parents for yourself, it behooves you to be that kind of parents to your children.

In this passage the angel Gabriel came to praying parents and told them of a son to be born to them, who would not drink wine or liquor, but would be filled rather with the Holy Spirit even from birth. Because of his godly life, he would fill their hearts with joy and gladness.

A real Christian home cannot be built upon indulgence. Is it possible for a mother to teach her children to drink "like ladies and gentlemen," as one woman is reputed to have said she did? Can any person be sure he will act like a gentleman or a lady after having started drinking? In the matter of

drinking, can anyone be sure how far he can go without endangering himself and others?

II. Is It Good for a Growing Boy or Girl To Drink Liquor?

Every boy and girl today is confronted with the question, "Shall I drink and smoke?" Practically no one escapes this question, because these vices are so conspicuously prevalent. What will their answer be? And what are we older folks doing to help the boys and girls answer the question rightly?

In this verse, we are told that Jesus "grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

There is not a physical trainer anywhere who would encourage the use of liquor or tobacco by the members of his team. "Cut it out during training!" is his absolute command.

A boy or girl who wants to win must do that permanently. Do I hear someone say, "Oh, you are one of those narrow-minded cranks!" I don't mind being called narrow-minded. Truth is quite narrow. Two plus two equals four is a very narrow truth. You cannot stretch it!

Some of the men I have known for many years have smoked for a long time. Now they have reached middle life, and scores of them have been warned by their doctors to "cut it out," or at least to cut down on their smoking, because of organic troubles. Why is it that in taking the history of the case the doctor always wants to know if and how much liquor is taken by the patient? The years tell the tale! Yes, you can tell of people who drank and smoked, yet lived to be a hundred. They are the exceptions. Furthermore, you would not hold them up as models for boys and girls who wanted to follow Christ, would you?

In a bank where I once worked, there was a teller who was reputed to be the fastest and surest man in the bank at figures, *when he had not been drinking*. But when we smelled the least liquor on him, we watched out for a "difference" in his accounts at the end of the day. It is hard enough to think straight these days, without being befuddled by liquor.

And how in the world can a person grow in the grace of God when he smells like a stale tap-room?

III. The Sure Principle of Living

The certain principle of life is that "Whatsoever a man soweth, that shall he also reap." A good tree will bear good fruit and a bad tree corrupt fruit. You look for the kind of fruit according to the kind of tree. So it is in life.

When a man chooses hunger for some-

thing better than mere physical satisfaction, he will be filled.

A young girl was undernourished. She came of a ne'er-do-well family. The church visitor said, "Now, if you will come to vacation school, we shall give you a pint of milk to drink every day." It was not a bribe to enlarge the school, but an attempt to help the girl get a spiritual start. After she had attended the school a few days, she went to the minister and said, "I have decided not to go to the school any more. I don't see why I can't get the milk without going to the school." "Well, then, why not come to church?" "I don't get up in time. I sleep till ten or half-past, and I'm not going to change my plans!"

She not only lacked nourishment, she also lacked discipline. If she would accept discipline, she would eventually have nourishment. You cannot help anyone who will not accept discipline! She is a striking example of the self-expression so much advocated today.

"Man cannot live by bread alone." Sometimes—yes, often—we must put something under in order to put something better on top. It is the law of God, "Seek ye first the kingdom of God and all these things shall be added unto you."

William Carey was very poor. When he married, he was so poor that he had to live on the barest necessities of life. He walked great distances peddling the shoes he made, and mending whatever shoes he could get to mend. But in all his poverty, he put God first. He became the great missionary to India. In the end, by his industry and savings, he was able to contribute hundreds of thousands of dollars to missions. God blessed the man who acted on the Christian motive, Christ and others first.

No selfish person can expect his life to bear anything but bad fruit for himself and others. What is the governing motive of your life?

IV. When the Fruit Is Ripe

He laughs best who can laugh at the last. As Riley says,

"With my last breath I will laugh,
O death,
And say 'Good-bye' to you."

That is an achievement that a selfish person, having governed his life by his own desires, can never know—to be able to laugh at death, because he has conquered it. "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

This only those governed by the Christian motive of self-abnegation for the cause of Christ can know. Is your conduct governed by Christian motives?

There is a legend that one day Satan

came to a man and insisted that he choose one of three sins. He was a good man and did not want to choose any one of them, but Satan insisted. These were the alternatives: adultery, murder, or drunkenness. This man had always lived a moral life and he hated sensuality, so he rejected the first choice. He loved his fellows and murder was obnoxious to him, so he rejected that. He despised a drunken man, but since this seemed to be the least objectionable and he trusted that he could control his drinking, he sadly chose drink. At first it seemed terrible to take a glass of beer, but he soon got used to it. Soon he wanted something stronger and at last drink caught him in its clutches. Then one sad day, with brain befuddled by drink, he betrayed a young girl. Her lover came along and in the fight that ensued, the drunkard killed the man. When his mind cleared, the man that had chosen drunkenness found that he had opened himself to all kinds of sin when "he poured down his throat that which stole away his brains."

Alas, this legend has been enacted in life many, many times. "Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief. . . . For they eat the bread of wickedness, and drink the wine of violence" (Prov. 4: 15-17).

VIEWPOINT OF YOUTH

By Colena M. Anderson

Review of Temperance Lessons

Today's lesson on *Christian Motives for Abstinence* is the fourth in this year's series of temperance lessons. Tie it to the preceding three by reviewing them briefly. To revive your memory of them, look back to:

February 4—*Holding Life Sacred*

June 2—*Testing Conduct by Its Usefulness*

July 28—*Weighing Consequences*

Take time to check up on some of the projects and disciplines suggested in these earlier lessons. On February 4, we hinted at the possibility of the class sharing some of their own abundance with those who suffer from malnutrition. What has been done about this?

On June 2 we suggested that the class look for the "golden calves" of their own lives. What have they done about destroying gossip, boastfulness, fault-finding?

On July 28 we summarized the lesson in certain laws of clean living. Review these and ask for experiences with them during the past three months.

Abstinence versus Temperance

Although the topic assigned for today is *Christian Motives for Abstinence*,

most teachers will find the class substituting a topic of its own—*What's Wrong with Temperate Drinking?* Both topics amount to the same thing, so if the class takes more readily to the latter, work with it. In these days of high pressure salesmanship, extravagant advertising and undisciplined lives, total abstinence is becoming a rare virtue. Fortify yourself against shock and then sound out your class on their opinions concerning total abstinence and temperate drinking. Perhaps you will need to use an impersonal, unidentifiable questionnaire before you get a free and truthful expression. For a new approach to the question, *What's Wrong with Temperate Drinking?* ask the class first to tell what is right with such drinking. Examine each answer from several points of view: value to the drinker vs. value to society, present good vs. future good, temporary enjoyment vs. permanent satisfaction.

Now, in the same way, consider the case for total abstinence, listing both the pros and the cons.

Not by Argument Alone

Exactly as man does not live by bread alone, so lessons are not taught by argument alone. Experience speaks louder than words and goes deeper and lasts longer. Each teacher then should be ready today to recall experiences familiar to the group.

Three Principles of Christian Living

In the text for today three principles stand out:

1. Man shall not live by bread alone (Luke 4: 4; Rom. 14: 17).
2. Goodness is rewarded ultimately and evil is punished in the long run (Luke 6: 21, 25).
3. A good life comes from a pure heart (Luke 6: 43-45).

Let the class have the fun of finding these for themselves. As stated here they are general principles. To make them mean most we shall have to add weight through illustrations. Include the constructive side, calling to mind the great good that has come from some little act or deed of kindness, the worthwhile project born in some quiet time when the heart was near to God.

Topics for Discussion

1. Compare this admonition of Con-
fucius: "The perfecting of one's self
is the fundamental base of all progress
and all moral development," with Jesus'
challenge: "Be perfect, as your heav-
enly Father is perfect" (Matthew 5: 48).
What have these to do with a lesson on
Motives for Abstinence?
2. Using the following examples—a
tree, a flower, a poem, a painting, a
party, a game of golf, swimming, sing-

ing, a puppet show—test the truth of
this statement, "All growth proceeds
from within outward."

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. "The Upward Climb."

PRELUDE. "Now to the Lord a Noble
Song."

HYMN. "Fight the Good Fight."

SCRIPTURE. Phil. 3: 7-21. To be read
responsively.

READING. "Excelsior," by Henry Wad-
sworth Longfellow. Tell the person who
reads this to explain that "Excelsior" is
the Latin word for "still higher," and
that the verses symbolize the climbing
of a soul.

PRAYER (By the teacher of the Young
Married People's Class). "O God of
perfection, Father of the One in whom
was no sin, take from us all idle con-
tent with our present attainments. Make
us divinely discontented, so that we shall
go on to the heights that beckon. May
the cloud of witnesses surrounding us—
the lives of all good and great men and
women challenge us to ever greater
striving toward holiness and usefulness.
Amen."

HYMN. "I'm Pressing on the Upward
Way."

BRIEF DRAMATIZATION. (The follow-
ing material is a skeleton outline that
may be changed and enlarged to suit
the time. There are only two characters
—the apostle Paul, and Luke the phy-
sician.)

(PAUL and LUKE walk onto the stage,
giving the impression of great weariness.)

LUKE. "We are tired, good brother
Paul, why not rest awhile on these
stones?"

PAUL. "Rest? Rest? Ah, I have heard
the word, but I know not well its mean-
ing. We read that 'there is a rest laid
up for the children of God' but that is
hereafter. While we are here we must
work the work of God while it is day."
(The two travelers pause, facing each
other.)

LUKE. (Smilingly): As your physi-
cian, I command a brief respite in this
shady spot. The sun is harmful at this
hour. (PAUL smiles in return, and the
two seat themselves. PAUL takes off a
sandal and shakes out some gravel.)

LUKE: Why do you always look so
dissatisfied, Paul? If I had your achieve-
ments to my credit, I would sing the
whole day long.

PAUL: But you have not known a man,
in the body or out, I cannot tell, lifted

up to the third heaven. When I was a
boy in Tarsus I thought that city was
most wonderful—until a traveler told
me of Athens. Now I have seen Athens,
but I hear much about Rome, that it is
greater than Athens, so I would see it,
too. So it is with the spiritual journey,
my comrade. I thought Gamaliel was
the best man who ever lived. Then I
saw Stephen stoned, and Gamaliel shrank
in stature. But now I have seen the
Christ. Yes, I am dissatisfied, I seek to
be of greater service to my Lord, to be
holier.

LUKE. But Paul, surely you have done
enough. Have you forgotten the ship-
wrecks, the stoning, the beatings, the
fastings? Have you forgotten how the
crowds hang on your words in every
city? Have you forgotten that the Holy
Spirit has sealed your ministry?

PAUL. Luke, your love is precious to
me. But that love blinds you. Who am
I? You make me out to be some great
one. I am the chief sinner for whom
Christ died. I do not count myself to
have attained, but I hope—oh, I believe
that God will of His mercy permit me
to attain unto the resurrection, and the
glory! (PAUL rises abruptly, and strides
off toward the opposite side of the plat-
form from that by which he entered.)

LUKE: Paul, Paul, where are you go-
ing? (From offstage comes PAUL's
voice.)

PAUL: I press toward the mark of
the high prize of my calling in Christ
Jesus. (LUKE hastens after PAUL.)

LUKE. Wait, my friend. Luke is with
you. (Exit.)

ANNOUNCEMENTS.

HYMN. "Yield not to Temptation."

Helpful Hints

NEXT MONTH'S PROGRAMS. Your BAP-
TIST LEADER for November will be in
your possession today. It will be advis-
able to go over the Helps for the Super-
intendent for the next four Sundays and
assign as many of the parts as possible.
In November there are two days that
need special emphasis: Armistice Day
and Thanksgiving Day.

CHRISTMAS ARRANGEMENTS. Less than
two months remain to make plans for
whatever entertainment or special pro-
gram is scheduled for Christmas. Even
though a committee may have been ap-
pointed, it will be well to make sure
that materials have been secured, and
that some definite steps have been taken
toward the completion of your arrange-
ments.

EVANGELISTIC LITERATURE. The Home
Mission Society, and your State Execu-
tive Secretary are able to supply you
with printed leaflets that will help your
teachers in their personal evangelistic
work with individual pupils.

The Book Browser

WELL, your Book Browser is back. You, of course, missed him from BAPTIST LEADER last month. (He will be heart-broken if you say you didn't!) To the Browser's way of thinking that September issue, despite its sixty-four pages of good things, seemed unfinished—like a banquet of turkey and trimmings with no ice cream. What's a dinner without dessert!

The absence of a book page last month was not due to any sudden loss of interest in books on your Browser's part. Neither was it due to vacation inertia or fatigue. It was due to the fact that the editors, faced with the necessity of finding room for so many worth-while articles and five Sunday school lesson treatments, politely but firmly pushed the Browser out the back door. But, as he said before, he is here again and more determined than ever.

And now, since it has been said that "time is of the essence" (whatever that may mean!), he will without more ado get to the business in hand.

■ The first book to be mentioned is a substantial work of general importance, entitled *Churches and Sects of Christendom*.¹ It contains 634 pages and represents years of study by its scholarly author, Dr. J. L. Neve, of the Hamma Divinity School of Wittenberg College, Springfield, Ohio. While it is, in a sense, an encyclopedia of churches, denominations, and sects, large and small, past and present, it is much more than that; for the author undertakes to show how the many different religious bodies are, or have been, related one to another. He finds it possible to group them into thirteen principal families, each of which has produced its quota of minor sects.

The author of such a volume labors under many handicaps. One is the difficulty of securing and presenting up-to-date denominational data. Though the book has just come from the press, the statistics for the Baptist churches and their membership are those for the year 1936. The list of Baptist theological seminaries is incomplete and contains numerous errors. Perhaps the proof-reader, by the time he had reached page 522, had grown weary in well-doing.

The author, as is readily understandable, writes as a Lutheran, and he gives much attention to the historic creeds and confessions of faith. His discussion of the Protestant Reformation is thorough and helpful. To a Baptist reader, the account of Baptist origins seems unfortunately brief. The author, furthermore, attaches more importance to the influence of early German movements upon Baptist development than Baptist historians are inclined to do. He takes Baptists to task (mildly) for their view of baptism. But in and through it all,

Big books and little books, sober books and jolly books, that will give variety and spice to your October reading

the reader will recognize a noble Christian spirit and an unusually wide acquaintance with historical sources. Baptists should not mind seeing themselves as others see them.

■ Another big book is *The Fun Encyclopedia*.² This "comprehensive, all-purpose entertainment planbook for the home, club, school, church, and playground" contains 1008 pages, and provides 2,400 good-time suggestions. That should be sufficient to keep any family or any church group supplied with recreation plans and ideas for years to come!

E. O. Harbin, the author, is already favorably known for his writings in this field. In this new volume he has arranged the material in twenty-one helpfully indexed sections. Their names will indicate how many pleasant things the *Fun Encyclopedia* contains: Home Fun, Clubroom, Hobbies, Banquets, Games for Small Groups, Active Games, Nonsense Games, Icebreakers, Mental Games, Dramatics, Fun with Puppets, General Parties, Seasonal Parties, Fun with Children, Fun as a Hostess, Fun with Magic, and Fun in Sharing Fun.

Your Browser, being somewhat of a wallflower, will turn this volume over to Matilda. She is the perfect hostess and social chairman. But before it gets out of his possession, he intends to learn some of the tricks explained in the Fun with Magic section. He has always wanted to know how to pick quarters out of the empty air.

Books Reviewed

¹*Churches and Sects of Christendom*. By J. L. Neve. Lutheran Literary Board, Burlington, Iowa, 1940. 634 pages. Price, \$4.50.

²*The Fun Encyclopedia*. By E. O. Harbin. Cokesbury Press, 1940. 1008 pages. Price, \$2.75.

³*Listen, My Children*. Poems for Boys and Girls. Edited by Gertrude Harrison. Henry Harrison: Poetry Publisher, New York, 1940. Price, \$3.00.

⁴*Beyond the Facts*. By J. Richard Sneed. Cokesbury Press, 1940. 135 pages. Price, \$1.00.

⁵*Arctic Gateway*. By Florence Hayes. Friendship Press, 1940. 132 pages. Price, cloth, \$1.00; paper, 50 cents.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.

■ The next book also is for Matilda, for one of her deeper delights is reading to children. It is an anthology of poems for children. Grownups have their anthologies, why shouldn't the children?

This one is entitled *Listen, My Children*.³ It contains nearly seven hundred poems; poems that are serious, charming, gay, and whimsical, like children themselves. The titles are appealing and the subject matter falls well within the understanding of a child of six to twelve. Here and there one comes upon a poem which, while about children, seems written for the benefit of the adult reader, but is it not always so? The editing is done by Gertrude Harrison, and the illustrations by Val Samuelson add a jolly and colorful note.

■ In comparison with the large volumes that have been mentioned, the next two seem slender, but they possess substantial worth. One is *Beyond the Facts*,⁴ a collection of sermons by Rev. J. Richard Sneed, pastor of the First Methodist Church, in Shenandoah, Iowa. These are timely sermons that display a commendable social mindedness, yet each goes beyond the contemporary scene with its discouragements and fears, and sets forth the unfailing spiritual resources upon which man may lay hold.

Mr. Sneed is a young minister (still under thirty). Bishop Edwin Holt Hughes, who furnished the foreword for the book, comments upon the fact that though these sermons were written by a man only a few years out of the theological seminary, they have escaped that "extemporaneousness" which he considers "the prevailing ministerial sin." Says the bishop: "The price of real and good preaching is a terrible one. The cost is often painful, sometimes excruciating. To stay at the desk; to read, pray, meditate, write, revise; to resist the call of superficial errands or pleasant sports; to defeat the plea of an inactivity which should be labeled 'laziness'—all this offers a chance for difficult conquest."

■ The other volume is a recent addition to the current missionary reading books. It is *Arctic Gateway*,⁵ by Florence Hayes. Mrs. Hayes recently had opportunity to travel the full extent of that vast territory. The excellent endpaper maps and the photographs admirably supplement her interesting account. We know too little of Alaska. Newspaper accounts of the Matanuska settlement have aroused some interest. Baptists have a special interest because of their orphanage and missionary work at Kodiak. Young folks will find this volume fascinating reading.

Obediently yours,

B. BROWSER

Baptist Leader